



The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., March 10, 1927

NEW SERIES
VOLUME XXIX, No. 10

Thanks to First Church, Hattiesburg, for 412 names to whom The Baptist Record goes. The check comes monthly.

The Baptist Advance says that T. T. Martin had no trouble "mopping up" with the champion atheist in a debate of three nights recently in Little Rock.

We have seen most complimentary references to the series of addresses delivered by Dr. George W. Leavell, missionary to China, at Founders Week Celebration of Moody Bible Institute.

The Baptist Advance says that Pastor W. D. Lyerle recently baptized into the Central Church, Houston, Texas, Mrs. Florence Markey, aged 70, the only living child of General Stonewall Jackson. She had been an Episcopalian.

Rev. Tom D. Brown, Bible Teacher in Ouachita College, is supplying the pulpit at Arkadelphia during the absence of Pastor H. L. Winburn in Florida. A meeting has been in progress here with Dr. J. R. Sampey preaching.

During the past three months The Baptist Record has had sufficient support from the brotherhood in Mississippi to run somewhat ahead financially. Help us to keep this up against the usual tendency to run down in warm weather.

A biography of Feng, the Chinese Christian general, tells of punishment he inflicted on four ladies who were found at a gambling table: they were required to carry the table with the cards on them through the city along with a placard showing the evils of gambling. Send us a few missionaries over here.

Mississippi State Conference of Social Welfare meets at the University, March 11-12. It is arranged by the Department of Sociology of the University, of which Dr. N. B. Bond is the head. It includes a Child Welfare Session, Mental Hygiene Session, also Correctional and General. Social Workers, institutional heads, educators, physicians and others are on the program.

We have just read a book published by J. C. Winston Co., written by Thos. H. Nelson on The Mosaic Law and Modern Science. There are many good things in the book which show that only by revelation Moses could have known the fundamental laws of health which anticipated much that is best in present day science. There are a few chapters which seem to ramble, and all of them ought to have been re-read and made linguistically correct.

Dr. S. M. Brown has an editorial in the Word and Way in which he urges all who oppose evolution to unite in opposing it, both those who believe in legislating against teaching it in the public schools and those who are opposed to legislation on the subject. All right, brother, we are with you. Now let us have a good strong article against evolution by somebody who opposes legislation on the subject. Our columns are open and such opponents are cordially invited to enter. So far we do not remember seeing any article or hearing any speech against evolution by one who opposes the passing of laws on the matter of teaching it in tax supported schools. If there are such they are cordially invited to speak.

We lack three associational minutes for the completion of our State Convention minutes. We are using the statistics from these associational minutes in our State Convention minutes and until we have these minutes we cannot complete the State Convention minutes. Those lacking are of Benton County Association, Greene County Association and Webster County Association. Please furnish us with a copy of these minutes at once.

BROTHER PASTOR

Did you announce to your people last Sunday that you would send in to The Baptist Record the \$1.00 for anybody who wished to subscribe for six months? Thank you. Now, for the month of March only, we make you this proposition. We will send Dr. L. R. Scarborough's new book, "Ten Spiritual Ships", price \$1.50, to anyone who will send us \$6.00, and six names for six months subscriptions. Don't wait. Nuff said.

The worm turned the other day in Congress when a representative from California introduced a resolution for investigating the lobbying and propaganda of the Federal Council of Churches which has been pushing its will upon Congress too heavily.

One of our exchanges calls attention to the small number of church houses which are insured against fire. It is as the Index says only a matter of common sense to carry such protection. No, we don't own any stock in any fire insurance company. We did once, but it was an unprofitable business and we got out.

Mention was made in a recent issue of the Record of an advertisement of cigarettes with commendation from Madame Schumann-Heine. We learn that she repudiates the advertisement and says that she does not smoke. However, the advertisement appeared and only shows how conscienceless tobacco companies are in the effort to commend their output.

The Independent of Boston publishes at length the report of a special investigator sent to Mississippi who says that postoffices and other federal offices in Mississippi are auctioned to the highest bidder, that is given to the one willing to pay the price demanded by the negro who is Republican national committeeman from Mississippi. This is spoken of as "Mississippi's shame". Beg your pardon, these folks do not represent Mississippi.

"A Working Faith" is published by the University of North Carolina Press, a book consisting of three lectures delivered to the students by Charles Reynolds Brown, D.D., LL.D., dean of the Theological School of Yale University. These lectures are for the purpose of showing the practical workaday religion of Jesus in our generation. The first lecture is probably the best, being a plain exposition and application of the text, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed". The others are like it and are good despite the tendency to lower the conception of inspiration in some places.

The Administrative Committee of the Federal Council of Churches has adopted a budget for this year of \$315,050, of which \$120,940 is for secretaries' salaries.

Mr. Ogden L. Mills of New York, the new assistant secretary of the treasury, is a wet republican, and he is in the department which is supposed to see that the prohibition law is enforced.

In an article in the Religious Herald, Dr. J. W. Cammack, Secretary of the Southern Baptist Education Commission, argues that the question of having a Southern Baptist University has not yet been settled in the negative.

The Word and Way apologizes for the picture of a preacher appearing in another paper by saying that possibly his collar being on hind part before was due to his dressing in a hurry to have his picture taken.

Brother R. G. Joyner has accepted the call to Waynesboro and begins work forthwith. He is a Mississippian who made good in his own state and has since done good work in the pastorate in South Carolina. Mississippians welcome him home.

Dr. W. A. McComb, pastor First Church, Gulfport, was back in his pulpit Sunday after a short sojourn in the hospital. During his absence Dr. W. T. Lowrey and Dr. R. B. Gunter supplied for him, and others in his church and out were very kind to him. He hopes now to be stronger than he has been for a long time. Read his article in this issue.

Professor J. Carey Jones of Union died on March 2nd, and his body was taken to Woodville for burial. He was for several years a prominent teacher in Mississippi, and a very useful and active Christian, a thoroughly good man. He was an alumnus of Mississippi College and held in high esteem by all who knew him. May our Father comfort his loved ones who mourn his loss.

It certainly looks as if prohibition enforcement in Washington were in the hands of the whiskey ring. And now that a bill has passed the House authorizing the making of whiskey for medicinal purposes and putting the whole matter in the hands of Secretary Mellon, who is said to be interested in the business because of money due him for distilling stock which he sold, we seem to be in a bad way. This goes deeper than the matter of prohibition. The present administration has had to keep a broom busy around its doors for a long time, and the end is not yet.

The Arkansas Legislature in the present session has shown up in anything but an enviable light. First they turned down the bill forbidding the teaching of evolution in tax supported schools. The next thing you hear about them the preachers in Stuttgart are complaining about the legislators coming to their town and getting drunk. Then the lower house passes a bill legalizing wide open gambling on horse races and dog races. It seems that some of these smart alecks have revised their Bible to read "Beast thou art and unto beast shalt thou return".

WHO IS "THE MAN NOBODY KNOWS"?

That which follows is not intended as a Book Review, nor a critique of the much read recent book of Mr. Bruce Barton entitled "The Man Nobody Knows". But a few observations after a casual reading of this widely talked of treatise on the "Man Jesus". I enjoyed reading this book, not a dull moment during the time. It is racy, and winsome. Many good things are said about Jesus of Nazareth as a man, and his life's work in his Father's "Business". But when this is said, it is about all that can be said about it. The title is significant, "The MAN Nobody Knows". The book is not a theological book. Indeed, it is a revolt against Theology. It is written to correct the age-long idea that Jesus was "meek and lowly", and a "man of sorrows and acquainted with grief". The chief aim of the author is to portray Jesus as a virile man, a muscular and manly man. It is the view of a business man (a professional advertiser) who dares to speak out his mind against what he terms old age worn theological beliefs which are misleading to an honest man who wants to know the real Jesus. But to the observations.

The first observation is, That the book is a final self-expression of a youth in revolt. When the author was a mere lad he was told every Sunday, by the "kindly lady", "You must love Jesus, and God". The little boy did not say anything, but here is what he thought, "Love God! Who was always picking on people for having a good time, and sending little boys to hell because they couldn't do better in a world which He had made so hard! Why didn't God take some one his own size? Love Jesus! But Jesus was the 'Lamb of God'. The little boy did not know what that meant, but it sounded like Mary's little lamb. Something for girls—sissified. Jesus was also 'meek and lowly', a 'man of sorrows and acquainted with grief'. He went around for three years telling people not to do things" . . . Years went by and the boy grew up and became a business man. One day he decided to wipe his mind clean of books and sermons, and read the life of Jesus as found in the Gospels. When he had completed it, he exclaimed, "This is the man nobody knows". Hence the book.

The second observation is this: Mr. Barton found only what he was looking for in the Gospels. As his purpose was to find Jesus just opposite to what traditional beliefs and painters had pictured Him, he overlooked the facts that Jesus said himself that He was "meek and lowly", and "I am the good shepherd", and "The Son of man hath not where to lay his head", and "Behoved it not the Christ to suffer these things, and to enter into his glory"? and many like expressions concerning himself. It is passing strange that one who wants to be honest, and demands that others be honest with him, that he can be so biased. We are not willing for tradition and self-appointed painters to give us the likeness of our Christ, nor are we content for one in revolt against these to swing to the opposite extreme and picture Jesus in a false light. We shall read the records for ourselves and form our own picture and estimate of Him.

The third observation is this: The physical side of Jesus is so emphasized in this book that the spiritual and divine are either unconsciously or purposely belittled. He pictures Jesus as the great healer, but not once in the miracle attributed to super-human power. Take for instance the healing of the paralytic let down through the house-top. After the sick man was in the presence of Jesus, he was told to rise, take up his bed and walk. Mr. Barton makes the following comment: "The sick man was stupefied. 'Walk!' He had never expected to walk again. Didn't this stranger understand that he had been bed ridden for years? Was this some sort of cruel jest to make him the laughing stock of the crowd? He started to speak and then halting himself, he looked up—up to the calm assurance of those blue eyes, the supple strength of those muscles,

the ruddy skin that testified to the rich red blood beneath—and the healing occurred! It was as though health poured out of that strong body into the weak one like electric current from a dynamo. 'Walk!' Do you suppose for one minute that a weakling, uttering that syllable, would have produced any results? If the Jesus who looked down on that pitiful wreck had been the Jesus of the painters, the sick man would have dropped back with a scornful sneer and motioned his friends to carry him out. But the health of the teacher was irresistible; it seemed to cry out, 'Nothing is impossible, if only your will power is strong enough'. And the man who so long ago had surrendered to despair, rose and gathered up his bed and went away, healed—like hundreds of others in Galilee—by strength from an overflowing fountain of strength. . . . Without a belief in health on the part of the sick man, no health was forthcoming. And no man could have inspired that belief unless his own health and strength were so perfect as to make even the impossible seem easy." I make no comment. The reader can draw his own conclusions.

The fourth observation is this, The author never accounts for the birth of Jesus, whether of Virgin birth, or wholly of human generation. But the inference is strong that he does not believe in the Virgin birth. We quote, "The conception of his character which Theology has given us makes any such idea (Jesus having been tempted in all points like as we are) impossible. He was born differently from the rest of us, Theology insists. He did not belong among us at all, but came down from Heaven on a brief visit, spent a few years in reproving men for their mistakes, died and went back to Heaven again. A hollow bit of stage-play." Such is Mr. Barton's brief disposition of the Divinity of Jesus. And in the next paragraph we find his view as to the character of the Christ. "Let us touch once more the high spots in this finest, most exalted success story. . . . He was not at all sure where he was going when he laid down his tools and turned his back on the carpenter shop—unless we can believe this, his struggle ceases to be 'in all points' like our own; each of us has to venture on Life as on to an uncharted sea. Something inside him carried him forward—the something which has whispered to so many small town boys that there is a place for them in the world which lies beyond the hills." Thus, to Mr. Barton, Jesus was just human, entering upon his career, not knowing whither He went nor why. And as he unfolds that story of the Man of Galilee he depicts a man buoyant and hopeful for a brief period in his ministry, but as it drew to a close all hopes were blighted, having been entirely forsaken by all who had ever pretended to follow him. He died deserted, with only one ray of hope, and that was that the "Idea" he had fostered would triumph at last. What the "Idea" was is very vague to the reader. Of his death the author has only one word to say. "All hope of a revived and regenerated nation was gone; his one chance now for permanent influence was in welding his little group together, and sealing their union with his blood." The picture is sad indeed, and depressing to a sensitive soul who lives in the hope "that it was He who should redeem Israel."

The last observation is upon the subject of the author's view of the Vicarious death of Jesus. He doesn't use the term, yet pays his compliments as he passes. He says, "The friendliest man who ever lived has been shut off by a black wall of tradition from those whose friendship He would most enjoy. Theology has reared a graven image, and robbed the world of the joy and laughter of the great companion. The early theologians lived in sad days; they were men of introspection, to whom every simple thing was symbolic of some hidden mystery; and life, itself, a tangle of philosophic formulae. Baffled by the death of Jesus, they rejected the splendid truth, and fashioned a creed instead. Lambs were put to death in the Temple, as a sacrifice for the

sins of the worshipers; ergo, Jesus was the Lamb of God. His death had been planned from the beginning of the world; the human race was hopelessly wayward; God knew that it would be and nothing would turn Him from His vindictive purpose to destroy it but the sacrifice of an innocent Son. . . . Is there any reader of this page whose childish sensibilities were not shocked when the traditional explanation of the death of Jesus was poured into his ears? Would any human father, loving his children, have sentenced all to death, and been persuaded to commute the sentence only by the suffering of his best beloved? . . . The Gospels tell a different story."

We are just a little wee bit fearful that the author of this very interesting book—interesting from the standpoint of reading alone—does not know the real Jesus, the sinner's Friend.

"What a Friend we have in Jesus
All our sins and griefs to bear."

—J. L. Boyd, Magee, Miss.

EXPLANATIONS

By L. E. Hall

One of the peculiar things about this age is the fact that it is an age of explanations. Another peculiar thing is, the explanations all need explaining. I have never yet known a man who was a success at explaining explanations. Some how, they never get any where. I have heard of two men who were attacked by a bunch of wild hogs. One of them fought the furious rooters off, and they very soon departed for regions more congenial. The other man made for a tree and got busy in an effort to climb it. After the hogs had departed, he asked if he must come down. His friend said, "You are flat on the ground, how will you get any lower?" He was sitting on the ground with one leg on either side of the tree. Those who explain explanations always wind up where they started.

I want to ask, in the Name of my blessed Master, and for the sake of millions of God's children, on this earth, what is all of this foolishness about? "In the beginning God created the heavens and the earth". Does that need any explaining? To me it is the plainest, most simple declaration I have ever read. Does that declaration made by the representatives of millions of God's people at Houston, need any explanation? Who ever undertakes to explain it will have need to explain his explanation. While thinking about this matter, I was led to inquire of my self if I knew of any of our leading brethren in Mississippi who had found it necessary to explain any explanations. I could not think of one. Not one. I have never seen a statement from the editor of the Record that needed explaining to any one who believes God's Word. On the other hand I have seen some terrific blows delivered at the devil of infidelity which is at the bottom of all of this mischief, by the editor and others who have been heard from through its columns.

Education furnishes no security against infidelity. I mean education that deals only with the mind. I believe that God's people should have their children educated by Christian teachers. I believe it so strongly until I would not send a child of mine to any school that is not controlled by Christian men and women. But education is not Christ, and some of us know that some of the greatest schools this world has ever known, have become hot-beds of infidelity. 150 years ago France went crazy with "a god of reason". More than three millions of Frenchmen lost their lives on bloody fields of battle during the four decades that followed the enthronement of beautiful "reason". Who gave us the world war? The "higher thought", that treated God's eternal truth as a fable. In these nests of the devil there was born and cultivated the infidelity that filled the earth with tears and blood, and came very near destroying the world's civilization. The apostle understood them. "Professing themselves to be wise, they became fools, and changed the Truth of God into a lie, and worshiped and served the created instead of the

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How are we to be benefited by all of this racket? Who is there that has been helped by it? If there is a soul on this earth that has gotten any good out of it, I have not heard of it. Our brethren who have had the conduct of our great mission work placed upon their shoulders are almost heart broken over the conditions that confront them. Our missionaries in foreign fields are pleading for help, and some are kept at home from a lack of means to send them back and support them where they are needed. And why? No gathering or assembly of God's people that ever met, were more faithful, or gave expression to sentiments more loyal than did that great Baptist Convention that met, a year ago at Houston, Texas. As a result of its outspoken devotion to the TRUTH, the people all over the South were filled with joy and gratitude. They were inspired with new hope. Those of our leaders who have not had time to explain explanations, took new courage and have worked heartily in an effort to remedy a situation for the existence of which they were not responsible. But, well, it seems that the plow must stop, while we catch that mouse.

I may be mistaken, but I don't believe I am, when I say that I understand the great body of the common people who make up the Baptist denomination in this country, as well as any one, and a great deal better than most others. No one who lives or ever has lived, is as large, in their estimation, as is the Lord Jesus Christ. I don't care how great his learning nor what others think of him, he is "a small potato", when you compare him with their Saviour. He shed His blood for them. Through the supernatural energy of the Holy Spirit, they have felt the power of a life divine. Tell them that you don't believe in the "Supernatural", as you claim to have felt it in your own salvation, and they will believe that, figuratively speaking, you haven't got a sound spot on you. Tell them that you don't believe that Jesus was divine and they will believe that you are unsound from your head to your heels. I don't care how well you are educated, they will give you all the room necessary to pass on. We have hundreds who are just about as well educated as people can be, who are just like them.

If there is any thing in this world that these people neither need or want, it is explanations. They want our missionaries supported. They want that Gospel, which is the power of God unto salvation to those who believe, preached to themselves, to their churches, and to a lost world. Genesis, just as it is, and Revelation, with all there is between, is good enough for them. They don't want anything else. More, they are not going to have it.

THE NEED OF A POSITIVE PROGRAM

In the beginning I want to say that the writer voted for "The Staley Amendment" at Memphis, and for The McDaniel Statement at Houston, and also for The Tull Resolution.

I believe that the taxpayers in any state have the right, through their representatives, to pass an Anti-Evolution bill for the protection of their children, and that in doing so they do not violate any Baptist principle, nor encroach on Religious Liberty.

Having said this much, I want to say that what we need most, is not declarations of faith by Conventions, nor legislative actions; but an intensive and extensive campaign of Bible Evangelism.

Let us have Bible Conferences, Bible Institutes, Prayer Leagues, Prayer Bands, Evangelistic Campaigns, and Revival Meetings on every hand, and at every cross roads, that will reach and stir every nook and corner of our state.

It is sad indeed that we sometimes have men in high places who are not as loyal as they should be to the Old Book; but what of the multiplied thousands of our people who will tell you that they believe the Bible from lid to lid; but who

do not read it and study it as they should, who neglect it day by day. It is this great indifferent orthodox mass that we need to reach and enlist in an active aggressive soul winning campaign.

We seem to forget that sins of omission are as hurtful as sins of commission. Ignorance and indifference are hurting the cause of Christ possibly more than anything else.

How are we to reach and enlist these people? The writer ventures the following suggestions as helpful:

Let every Sunday School in the state put on an enlistment campaign to double the present attendance.

Let the stronger Sunday Schools send out missionaries to organize and promote new Sunday Schools.

Let every county site town, sometime during the year, have a Bible Conference for the promotion of Bible Study, and let this be followed up with Bible Institutes over the county, in as many places as is possible.

Let every county put on a simultaneous, co-operative, county wide, evangelistic campaign reaching every part of the county.

—C. S. Wales.

THE RELATION OF THE SPECIAL OFFERINGS OF THE W. M. U. TO THE COOPERATIVE PROGRAM

The officers and leaders of the W. M. U. Auxiliary to the Southern Baptist Convention, have requested us to state the relation of the Special Thank Offering of the W. M. U. to the Cooperative Program of the Southern Baptist Convention. For the information of all concerned and for the encouragement of the Woman's Missionary Societies in all our Baptist Churches we are glad to give the following:

1st. In the report of the Cooperative Commission, Southern Baptist Convention, 1925, it was recommended "that the special days in the Sunday Schools as heretofore provided by the Southern Baptist Convention and the several State Boards shall continue to be a co-ordinate part of this Program. The Special Thank Offerings for State and Home Missions and the Christmas Offering for Foreign Missions ingathered during the Week of Prayer of the Woman's Missionary Union for these respective causes shall be recognized as gifts in addition to the regular contribution to the Cooperative Program." This recommendation and statement was included in the report of the Commission for 1926. In each case it was heartily approved by the Southern Baptist Convention.

2nd. It will be seen, therefore, that the Co-operative Program fully recognizes and heartily approves of the Special Offerings ingathered by the good women in their Societies on these special days. These days are not to be regarded as in any way conflicting with the letter or the spirit of the Cooperative Program. We are glad to believe that no part of our working constituency is more sympathetic with, or loyal to, the Co-operative Program than the W. M. U. and the several Woman's Missionary Societies.

3rd. Therefore, in harmony with the actions of the Commission on Cooperative Program, and of the Convention itself, we express our hearty approval of, and great appreciation for, the efforts of the W. M. U. and wish them Godspeed in their noble and sacrificial endeavors. We hope that the special offering for Home Missions in March will have the active support of all the Societies, their auxiliary organizations, and of the pastors and other church officers and leaders, and that the results of the day may bring in a large sum for the relief of Home Missions.

We are glad to give this expression of our approval and to make this record of our appreciation of the splendid cooperation which the W. M. U. has given and is giving to the entire Co-operative Program in its efforts for the advancement of the Kingdom of our Lord.

(Signed) J. E. Dillard, Chairman

A. J. Barton, General Director

THE CHURCH AT EPHEBUS—THE CHURCH THAT WAS SLIPPING

(A sermon preached at Shaw, Miss., Feb. 6, 1927)

A. D. Muse

The book of Revelation falls at once into three major divisions—past, present and future—The things thou hast seen, the things which are and the things which shall be hereafter. 1:19.

"Write the things thou hast seen"—The Patmos vision just recorded. "The things which are and the things which shall be hereafter."

In 4:1 we read: "And after this I looked and behold a door was opened in heaven, and the first voice I heard was as it were of a trumpet talking with me; which said, come up hither and I will shew thee things which must be hereafter". —There we have the beginning of the third major division of the book—things which shall be hereafter. The second then must be in the second and third chapters. And there we have the messages to the seven churches.

Three definite things are true of these churches—

1. They were seven actual, distinct churches, each having a prevailing predominant condition in them—with six of them it was a controlling evil.

2. Any given church today may have one or more of these evils present in it—I have seen churches I was sure had all six and then some more.

3. These are each taken too as a prophetic type of certain well defined periods in church history through this age.

On this latter point I have read a very beautiful story which illustrates this interpretation very forcibly to my mind. Some people passing through an old castle came across a room that was locked and could not be opened. The door was fastened with a strange looking old lock. They tried and tried but could not get the door open. After trying every conceivable way to open the door they had given up in despair when they found near by a big bunch of old rusty keys. They tried one after another. Finally they found one that would fit. They placed it in the lock. They turned it one way and another to find that the rust would break away. Finally they felt the spring give. Then they felt the lock spring loose. Then they pulled to find the door to fly open.

In verse twenty of chapter one we are told there is a mystery connected with the lampstands. The seven lampstands symbolize the seven churches of Asia. But there is a mystery connected with these churches. All kinds of theories have been applied to these churches. All kinds of interpretations made. But finally some students found, in studying these and history that there is a definite and well defined stage in church history when each prevailing condition here characterized the whole of the churches. Then they said that may it not be that these churches are a prophetic type of each successive period of church history. It was found to be that each church here and each condition of church history paralleled each other in successive order. Then that is the key which unlocks this mystery. I accept that. You do as you wish.

There is another marked and striking characteristic of these churches—the name of each church corresponds in meaning to the given prevailing characteristic of that church.

The church at Ephesus means "Desirable" or "loved one". Such was the esteem in which a Greek held the maid of his affections and youthful devotions. Such is the Lord's attitude toward his church! Such is the real attitude of the true church toward its Lord. "Christ loved the church and gave himself for it". Jesus Christ should be the center of all church activities, the object of all our devotions, the one altogether lovely, the fairest among ten thousand, the lily of the valley, the bright and morning star—And every

(Continued on page 6)

The Baptist Record

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R. F. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for exchange. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

IF IT IS NOT SACRIFICIAL IT IS NOT CHRISTIAN

The Son of man came not to be ministered unto but to minister and to give his life a ransom for many.

If any man will come after me let him renounce self and take up his cross and follow me.

Whoever would save his life shall lose it, and whosoever shall lose it for my sake shall find it.

If any man come to me and hate not his own life he cannot be my disciple.

I came down from heaven not to do mine own will but the will of him that sent me.

Except a grain of wheat fall into the ground and die it abideth alone. But if it die it bringeth forth much fruit.

He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.

My meat is to do the will of him that sent me and to finish his work.

Lo, I come (in the volume of the Book—it is written of me) to do thy will, O God.

God forbid that I should glory save in the Cross of the Lord Jesus Christ, through which the world is crucified unto me and I unto the world.

I have been crucified with Christ and it is no longer I that live, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.

I protest by your rejoicing which I have in Christ, Jesus our Lord, I die daily.

If any man will come after me let him deny himself and take up his cross daily and follow me.

For to me to live is Christ.

As many of you as were baptized into Christ were baptized into his death.

If one died for all then all died, that they who live should no longer live unto themselves but unto him who for them died and rose again.

I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God.

Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

They forsook their nets and followed him.

They forsook all and followed him.

Not my will but thine be done.

The things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

First they gave their own selves to the Lord and to us by the will of God.

Lord, what wilt thou have me to do?

And they departed rejoicing that they were counted worthy to suffer shame for his name.

I will show him how great things he must suffer for my name's sake.

Heirs of God and joint heirs with Christ if so be that we suffer with him that we may be also glorified together.

Jesus I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou from hence my all shall be.

Perish every fond ambition,
All I've sought or hoped or known,
Yet how rich is my condition,
God and heaven are still my own.

ROMANS 8 AND ROMANS 9

Perhaps the saying that "the Scriptures cannot be broken" was not meant to interfere with the breaking up of the books of the New Testament into chapters and verses. Anyway they have been broken into bits in this way. It may be that not everybody yet knows that the books of the New Testament were not divided into chapters and verses by the men who wrote them, but this was the work of a man fifteen hundred years afterward. In many ways it is a convenience, and generally there would be no serious protest against it. But in some cases it would seem to be a violation of the scripture injunction, "What God hath joined together, let not man put asunder", for in at least a few cases it is a violent wrenching apart of the words and thoughts of the inspired writer.

To good purpose the eighth and ninth chapters may be joined together, according to the original writing. Let's put them together for just one good look. The eighth chapter tells of the security of the Christian. It runs the gamut from "no condemnation" in the first verse to no separation in the last verse. Here some people take a long rest or a long jump to chapter nine, in which Paul tells of his intense and constant and painful concern for the salvation of lost Israel. There is no change of subject here, no transfer of emotion, no violence to psychology, no altering the course of Christian or spiritual experience. But the latter rises naturally out of the former. The ninth chapter is made possible and inevitable by the eighth. We are concerned about the salvation of others because we are sure of our own. The fact is substantiated not only by the Bible but by experience and by the observation of every preacher who has held a protracted meeting.

How many preachers have begun a revival meeting with a sermon on the text, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit: Then will I teach transgressors thy ways and sinners shall be converted unto thee"? And there you have the philosophy of the connection between the eighth chapter of Romans and the ninth.

We are not thinking of this as an interesting item of exegesis or exposition. Such things are only valuable when they have a practical purpose. There are two things today engaging the minds of Christians all over the country more than all else. They are the need of a great and widespread revival, and the need of better support for our great missionary enterprises. These two are one. They belong together and they will come together. A great revival and a great missionary program will be close together. Now how are we to secure these two-in-one objects?

Brethren sometimes say that a revival is not necessarily a time of great ingathering. But you can't separate them. You may think of them separately, but you can't have one without the other. A revival is a renewing and realizing afresh of the experience of the great truths of the gospel. It is an awakening of the soul by a fresh apprehension of the presence and power of the Christ of the gospel. It is the response of the soul to the presentation and contemplation of the great facts of Christ's death in our stead and of his living in us in the power of the Holy Spirit. It is bringing anew to the consciences of people the great saving truths concerning Jesus and his work for us and in us. When we hear and believe the things concerning Jesus, our souls awake to new life.

Now if and when we have this awakening, there will come the keen pain of conviction concerning lost souls and a lost world. We will say with Paul, "I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish myself accursed from Christ for my brethren". The cure for our apathy in missions is in the awakening of a deep and genuine concern for the lost. And the concern for the lost follows upon the vivid, vital, present realization of our own salvation in Christ.

I HAVE A STEWARDSHIP

This was Paul's conception of his ministry; his relationship to the gospel was that of a steward. It was something committed to him of God without his seeking it. It was not a thing which he had voluntarily taken up as a man might assume a secular calling or follow, of his own choice, a certain line of business. He speaks of himself as having been violently seized on the Damascus road, and he speaks of God's "putting him into (the) ministry". He had no choice in the matter; there was nothing else for him to do but to preach; he could not escape it. It was not a matter about which God consulted him, or left him any liberty of choice or action.

In other lines of work there is larger liberty; a man may take it up or lay it down. He may consider the question as to how much he may expect to get out of it; whether it will be financially profitable or not; whether he would find it congenial to his tastes or not; whether it will put him in the way of promotion or not; whether it will bring him into contact with congenial companionships; whether or not he may expect protection against the dangers of unemployment and the fear of being without a competency in old age. But in the ministry of the gospel he cannot wait to answer these questions nor even to consider them. He finds himself up against a situation in which there is only one way out, and that is to accept the task that God puts upon him. Submitting to the call of God, trusting only in God, he launches into the work of the ministry. He shuts his eyes and his ears to everything but the one thing, the call of God to the ministry.

This is what Paul says of his ministry when writing to the Corinthians. He says, "If I preach the gospel I have nothing to glory of, for necessity is laid upon me; for woe is unto me if I preach not the gospel. For if I do this of mine own will, I have a reward, but if not of mine own will, I have a stewardship entrusted to me." He says, "What then is my reward?" And answers his own question: "That when I preach the gospel I may make the gospel without charge, so as not to use to the full my right in the gospel". The rewards of the ministry are not financial.

Paul makes it clear in this ninth chapter of First Corinthians that it is the duty of Christians to support preachers, to see that they are properly provided for, that it is treating them worse than they would treat a dumb ox if they do not support the preachers. But as to the preacher himself his great reward comes when he can forget the money compensation, when he can be so intent on his ministry, so busy with it, so absorbed in it that he utterly forgets there is a money side to it. His reward is in the joy of bringing the truth and grace of Christ to others. His joy is that of the Father in Heaven who has pleasure only in imparting to others. His joy is that of the Lord Jesus, who for the joy that was set before him endured the cross, despising the shame. The "joy set before him" was not in getting back to heaven but in accomplishing the task of bringing many sons unto glory.

Have we gotten away from this conception of stewardship in the ministry? Have we allowed material rewards to rob us of the higher reward of giving the gospel to the lost? Has there

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this conception of Have we allowed the higher reward lost? Has there

crept into our minds the question which Peter asked, "What then shall we have?" There is no purpose here to charge preachers with being money lovers, but a fear creeps into some of our hearts when we see service being measured in terms of salary. Isn't it better, more in accord with the conception of stewardship, that we should prefer to do some service, preaching in public or in private, when we know there will be no financial reward? Has a man the right to quit preaching because no church will pay him for it?

There are said to be thousands of men among Baptists in the South who have been ordained to the ministry, who are not pastors and who never preach. Is it because God made a mistake in putting them into the ministry; or were they mistaken about God having put them into the ministry; or have they refused to preach because nobody has hired them? If the preacher is not a hired man, but God's steward, then it would seem that he could say with Paul, "Woe is me if I preach not the gospel".

EVANGELISTIC CONFERENCE

Just a line to endorse the suggestion of Brother Bryan Simmons about an Evangelistic Conference. I do not know when is the best time, or the best place for it. That can be safely left to the brethren who know Mississippi better than I, but of this I am absolutely convinced: our hope in the present hour is an emphasis on Evangelism. We need a season of real revival, a revival that will put the feet of our people on the rock.

It is the hope of Missions, it is the hope of Christian Education, in fact of every interest that we foster. Any sort of meeting that will bring us together in a way to deepen the spirit of revival in the hearts of the preachers is tremendously worth while.

—E. K. Cox.

HOME MISSIONS AND THE SELF-DENIAL OFFERING

By W. A. McComb

The Southern Baptist Convention has committed itself absolutely to the Unified Budget. But it has included in its program the regular Christmas offering to Foreign Missions and the regular Self-denial offering in March for Home Missions. Both of these offerings are put on by the W. M. U., and have become a part of their regular program and are endorsed by the program committee of the Southern Baptist Convention.

The W. M. U. Auxiliary to the Southern Baptist Convention has set their goal at \$100,000.00 for the Self-denial offering this year. Of this amount Mississippi women are asked to take a liberal share. Mississippi women can always be counted on to do a generous part in every good work. Will not every pastor preach a rousing sermon on March 20th, on Home Missions and self-denial and urge the men of his church to "help those women" and have a joyous part in a liberal self-denial offering this year to Home Missions. Where pastors have half or fourth time churches, let them follow this up at each of their churches during the last two Sundays in March and the first two Sundays in April. The Home Mission Board is facing the greatest opportunity today of any in her long and eventful history. Let us untie her hands so she can do the work.

Dr. Henry Singer and Rev. Jacob Gartenhaus, both Jewish Christians, have been conducting a revival meeting in First Church, New Orleans. They were guests of the Baptist Bible Institute.

Mrs. A. J. Aven was entertained at supper by the Mississippi students on a recent visit which she made to the Baptist Bible Institute in New Orleans. The B. B. I. advisory committee of the W. M. U. was meeting in New Orleans.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Church Covenants

We have had printed 10,000 copies of our Church Covenant. These can be had in the State Convention Board office for 30 cents per hundred, or 20 cents for 50. March is Church Covenant month and it would be a good thing if every church in the State would place a copy of the Covenant in the hands of each member.

Receipts for 1926

You doubtless observed last week in the Baptist Record that the Budget receipts for the year 1926 amounted to \$269,877.24. The designated gifts received by this office for interests participating in the Budget amounted to \$49,991.62, making a total of \$319,868.86. This amount is about \$80,000.00 short of the amount needed for 1927 in order to provide the Education Commission with \$100,000.00 necessary to pay off obligations on the colleges in the way of bonds and current support. This amount is about \$130,000.00 short of the amount needed in order that the State Mission Board may receive the amount appropriated by the Board for State Mission work during the year 1927.

1927 Receipts

January receipts fell behind January for 1926 to the amount of about \$5,000.00. February 1927 receipts, however, were \$1,338.21 more than for February 1926. There is some encouragement in this in view of the fact that people had just completed their tax paying and due to the further fact that the price of cotton was considerably lower than it was during the same date for 1926.

With all that might be said by way of encouragement, it is very evident that we shall have to increase our contributions over last year more than twenty-five per cent or else we shall face embarrassment at the close of the year. What is true of our educational work and our State Mission work is also true with other Boards and Institutions. To make sure no embarrassment shall be experienced, we must begin now to increase our contributions.

March Offering

Now is the time to work hard for the best offering ever made during the month of March. This is Home and Foreign Mission month in an educational way, but it is Budget month for contributions. The Sunday Schools throughout the South are being asked to contribute an average of \$1.00 for each pupil. The contributions will go for all causes and churches will be credited with the Sunday School offering on the regular budget. We would suggest that the Sunday School classes set their goal high and plan to reach it. The right kind of an offering the last Sunday in March will set us forward in a great way for the year's work. If we plan small things for the Lord, we are bidding for small things for ourselves. "He that soweth sparingly shall also reap sparingly; but he that soweth bountifully shall also reap bountifully".

Stewardship Institutes

Considerable interest is being manifested in the Stewardship Institutes being held in the various associations. Several associations are putting on as many as three and four Institutes in various sections, endeavoring to reach all of the churches. From these associational Institutes pastors are going back home to put on Institutes in all of the churches. The Stewardship way is the sure way out of our troubles. If every church in the State would put on a Stewardship Institute, the re-

ceipts at the end of the year would be sufficient to remove every debt on every Baptist Board and Institution.

Dr. E. P. Alldredge's Book on Home Missions

Dr. E. P. Alldredge's book on Home Missions has some very interesting information. We recommend it to every pastor. Every one should read it and prepare a strong sermon on Home Missions, using as a basis the facts contained in this book. Our people need this information.

Baptist Record

To fail to put the Baptist Record into the hands of the membership of a church means to Kingdom interests what it does to fail to provide fertilizer for your crops in the beginning of the year. It is impossible for our people to be informed as they should be unless they read The Baptist Record. The best investment a church can make with some of its local expense fund is to put it into subscriptions for The Baptist Record and send to the membership. This will increase your contributions at home and abroad. Our present circulation is nearly 10,000. It should be 30,000.

WANTED

Having given sixteen years of my life and \$100,000.00 of my income to Christian Education, I am asking for the full name and address of every boy, girl, man or woman who wants a Christian Education and has not the money to obtain an education, and would appreciate help from one who would be interested in you.

—G. H. Boone,
McAllen, Texas.

Presbyterians and Campbellites are both said to be preparing to erect cathedrals in Washington City. We know of no better way to erect a monument over a dead religion.

R. H. Carter, layman, native of North Carolina, but for 30 years living in New Mexico, will have charge of the campaign to raise \$100,000 endowment for Montezuma College.



MR. W. C. WILLIAMS
S. S. Supt., First Baptist Church, Greenwood,
Miss.

(Continued from page 3)

saint should join with John and the redeemed hosts of heaven in the outburst of praise "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever". In the language of John Wesley every saint should sing—

"Jesus, thy boundless love to me
No thought can reach, no tongue declare;
Unite my thankful heart to thee,
And reign without a rival there.

"Thy love, how cheering is its ray!
All pain before its presence flies;
Care, anguish, sorrow melt away,
Where its healing beams arise.

"Oh let thy love, my soul inflame!
And to thy service sweetly bind;
Transfuse it through my inmost frame,
And mold me wholly to thy mind.

"Thy love, in sufferings, be my peace;
Thy love in weakness, make me strong;
And when the storms of life shall cease,
Thy love shall be in heaven my song."

As the love of Jesus Christ actuated his every move in condescension, incarnation, humiliation, crucifixion and resurrection for the church's redemption, so should undying love to him actuate the believer's every deed, and thought and emotion. With Jesus the center of our affections, the object of our devotions and the pivot around which all our lives revolve we are secure from the allurement of the world. And all that brings us to the next point in this church—and in every church—

They Drifted Away From Him—The Object of Their Love! And that is the secret of all church problems today and every day in the past and will be for every day in the future. I can illustrate this principle better than I can explain it. I was holding a meeting in California. There was a wealthy and worldly and influential lady in the church. She was very capable. She was a source of deep anxiety to the pastor. She was a source of much worldliness in the church. The pastor had spoken of her often to me. One day I had spoken on "Magnifying Christ". She waited at the door as I passed out. She took me by the hand. With deep emotion and earnest tears and trembling lips she simply said: "Mr. Muse, you have taught me how to magnify my Lord". I heard from her later through the pastor. From that day on her whole life changed. Her whole conduct changed. Her life revolutionized the life of that church. Worldliness comes in only as we drift away from Jesus Christ, lose sight of him and forget him and his suffering and his rightful place in our lives! The only cure for worldliness is to re-emphasize the place that Jesus Christ deserves in our lives, our affections, our devotions!

Toward the close of Jenny Lind's musical career in a New York opera house, when the great singer had just closed a program amid great applause, a lady came up and said: "Will you please write something in my album that I may remember you by?" The great singer said, "Certainly", and she wrote:

"In vain I seek for rest,
In all created good;
It leaves me still unblest,
And makes me cry for God:
And sure at rest I can not be,
Until my soul finds rest in thee."

Soon afterwards she retired from the stage forever. She went to England and purchased a beautiful cottage at Malvern under the Malvern hills. She placed herself at the service of the sick, suffering and dying. One day at the set-

ting of the sun an American gentleman, who wanted to see her and obtain from her own lips her reason for retiring from the stage right at the heyday of her career, walked into the beautiful gardens where he found her walking among the flowers. To his question, why she retired from the stage in the very zenith of her career and popularity; pointing to the setting sun in all its glory over the Malvern hills, she said, "The glamour of it hides my view of this", and then, picking up her Swedish Bible she said, "And its glamour blinded my view of this."

Any thing that obscures the view of Jesus Christ and causes us to drift gives rise to all other things contrary to His will. The world can not come in while He holds first place.

Some Evils Which Came In.—There were two untoward conditions arising in that church. We meet these conditions again in the other churches in a much larger and more aggravated form—There were those who said they were apostles but were not. They made a false claim. The church reacted favorably against them. But the virus evidently remained. For it comes up again. And the claim of Apostolic succession has produced more controversy and conflict and suffering than almost any false claim ever made by the churches of Jesus Christ or by Christendom. Upon that claim the papacy has based its bloodiest attacks and rested some of its most horrible claims.

But in this can easily be seen another most detrimental evil—They reacted most favorably against this claim. For this they are commended. But at the same time they are censured for having left their first love, they have waned in their ardent devotion to Him! It is possible for a church to have the power to penetrate false claims, detect false doctrines, hold correct doctrines and yet be without the spiritual warmth, love and holy energy which comes from the proper affection for the Person, power and glory of the Lord Jesus. When we come to the church at Pergamos we will find this very evil coming up in a most pronounced form. It is possible to be orthodox in doctrine and powerless in love and life. This same spirit we find in reference to the Nicolaitans. That leads us right up to the next great evil which has crept into this church—Nicolaitanism! Who were they? I do not know! I can not find out. There are many claims made for them. There is one thing I do know. I know what the word means:—Nikao—conquer—Laos—people—Conquer the people. What place the word has here I do not know unless it is symbolic of the first faint beginnings of the clergy—the ecclesiastical rule over the people—the rise of the episcopacy. This same evil comes up again at Pergamos. There there is a group of people holding the doctrine of the Nicolaitans and there is no record of that church reacting against it. The Lord Jesus states positively that he hates it. That is all. There is no action of the church against it. Evils like leaven once get in, their corrupting influences are hard to counter. Let the camel's nose in the tent door and he will take the tent.

The Remedies:—1. The specific is found in the Lord's introduction of himself to this church—To each of these churches he introduces himself in one of the descriptive figures given of him in the first chapter. The light in which he is introduced to each church, the introductory terms, the figure used carry with them a suggestion for the remedy of the given condition in that particular church. Here he is presented as "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks".—V. 1. A consciousness of the constant presence, all seeing eyes, eyes burning with divine scrutiny, and the vital contact of the risen Lord will bring any drifting church to.—2. **Repent.** Turn back to him. And there and only there is the hope for any church. We will see in the church at Pergamos and Thyatira the utter impossibility of getting a church that is completely enamoured with worldliness to come

back and exercise church discipline. There is but one hope! Bring them all back to the presence of the person of the Lord Jesus Christ. Kindle anew the flames of ardent devotion—

"OH THOU my soul, forget no more
The friend who all thy sorrows bore;
Let every idol be forgot;
But, O my soul, forget him not.

"Renounce thy works and ways with grief,
And fly to this divine relief;
Nor him forget, who left his throne,
And for thy life, gave up his own.

"Eternal truth and mercy shine
In him and he himself is thine;
And canst thou, then, with sin beset,
Such charms, such matchless charms forget?"

"O, No, till life itself depart,
His name shall cheer and warm my heart:
And, lisping this, from earth I'll rise,
And join the chorus of the skies."
Shaw, Miss.

TO THE PASTORS AND S. S. SUPERINTENDENTS OF OUR STATE

This is to insist that you send at least one representative from each of your Elementary Departments to Greenwood to the Sunday School Convention. We have the very best program we have ever had for this part of our Sunday School work, the very best leaders we have in the S. B. C. have been secured to lead the various Conferences: Mrs. Shumate for Cradle Roll; Mrs. Campbell Yerger, Beginners; Miss Mattie Leatherwood, Primary; and Mrs. Creasman, Junior. Each Department from the Cradle Roll through the Junior will be ably cared for.

Do we realize that comparisons are made by our Sunday School students, of the Day School with the Sunday School, and when the Sunday School suffers by this comparison great harm is done. This should bring us to the realization that our teachers and workers in the various departments of our Sunday School should be well equipped.

In missing this meeting at Greenwood a great opportunity will be lost, the latest plans, methods and ideas and the real information and instruction as to the "How" will be presented to our workers at this time.

We are depending on YOU to see that your Elementary Workers are there.

—Mrs. Ned Rice,
President, Elementary League.

ARE YOU SELFISH?

The Lord said that He created the world and all that is in it. He has created us and given us all the bounties of this earth to have and to enjoy.

The Holy Bible, which is God's message to the people of this earth, says that the Lord is willing that we should possess for ourselves nine-tenths of all that we produce, but that one-tenth should be placed in the storehouse of the Lord to carry on His work.

Just Think Of It

He supplies all the raw material, the soil, the air, the sunshine and the rain—all the essentials of life—and all He asks in return is just one-tenth.

Do you begrudge the Lord His small share? If not, are you placing His share regularly in the Lord's storehouse to carry on the gospel work?

The Bible says that unless we do this we are robbers for we have taken the Lord's money. This is strong language, but nevertheless true.

Let's show our gratefulness to the Heavenly Father by starting now to give Him His share of our accumulations.

"THE LORD LOVETH A CHEERFUL GIVER".

—The Baptist Announcer,
S. J. Rhodes, Editor.

KEEP CLOSE TO THE HEART OF THE MASTER

By O. Olin Green

Keep close to the heart of the Master;
He's near to you when you pray.
His presence abides with you ever,
Near to His heart then stay.
His spirit he breathes upon you,
His touch you may feel each hour;
His eyes watch tenderly o'er you,
Through faith you may know His power.

Keep close to the heart of the Master;
He's near to you when you sing.
If your heart is turned to the Master's
And to His promise you cling,
The world will be happy about you,
Great joy to others you'll give—
If the song you sing is of Jesus,
And His life you seek to live.

Keep close to the heart of the Master;
He's near you when you speak.
His message—go tell it to others—
For lost ones He came to seek.
His mission on earth was to save men;
Our work is to do His will.
Let's hasten to bring all to Him,
With blessings our souls He'll fill.

Keep close to the heart of the Master;
He's near you when you work—
Gives strength and a will that helps you,
So that no task you'll shirk.
No work is toil when He's near you,
The joy of your life is He
And when your work is finished,
Your joy in heaven shall be.

Keep close to the heart of the Master;
He's near you when you sleep.
He's with you in each sorrow,
He hears you when you weep;
Each sigh, each heart-ache and burden—
He makes them all His own—
O Christ, Thou art my portion!
Lord of my life I'll crown.

TO GREENWOOD

Greenwood is in the midst of its preparations for the State Sunday School and B. Y. P. U. Convention which meets here March 22, 23, and 24. Two minute talks were made at all churches of other denominations Sunday, emphasizing the convention, and assurances of the cooperation of all other churches were given.

The Homes and Hotels Committee has been busy arranging for the providing of homes for the delegates. We are expecting from 1,200 to 2,000 delegates. The committee, however, would like very much to know just how many delegates will come from each place, so that they may be sure of arranging sufficient homes to take care of everybody. Mrs. T. R. Henderson, Chairman of the Homes and Hotels Committee, requests that every church please arrange to notify her not later than March 15, approximately the number of delegates that will come from that particular church, including both B. Y. P. U. and Sunday School delegates, as well as Pastors.

Sincerely yours,

—W. E. Blanks, Chairman,
Publicity Committee.

Proselyting in Yugoslavia is prohibited by law. That is another way of saying that religious liberty is forbidden.

Commissions of Universalists and Congregationalists have been working at and have finally approved terms of union of these two bodies, which plan will be brought before the Congregationalists in their general meetings in Omaha in May and before the Universalists in their meeting at Hartford in October.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE PERIL OF NEGLECT

(Luke 19:12-2)

"He said, therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: Because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that which thou layest not down, and reapest that which thou didst not sow. He said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And He said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you that unto everyone that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him."

What is the great lesson of this parable? Is it not the peril of neglect? The highways of life are strewn with the wreckage of waste—of neglect. The waste and neglect of talent; the neglect of time; the waste of opportunities; the waste of possessions, that which God has entrusted us with for Kingdom purposes.

The first and second stewards which reported to their Lord rendered a glowing account, the first having gained 1000% on his investment; the second, 500%, but the third one reporting had gained nothing. He had wholly neglected to invest his pound. He received the condemnation of his Lord, and, rightly so, you answer, but what about your own case? Are you using what God has entrusted you with, or have you, like this slothful servant, hidden your pound in the napkin of neglect? It may be the napkin of indifference; of bad influence; of failure to rightly use the opportunities given you. The way in which you have allowed your time, your influence, your opportunities to become useless matters not. The great question is, have you neglected the gift that is within thee—have you wasted the pound?

Notice that the lack of use is considered as great a waste as if he had squandered the pound entrusted to him in reckless and to non-purposeful ends. We overlook this fact oftentimes. We must remember that it is not only a sin to use our gifts to wrong purposes, but it is likewise sinful not to use them at all. There are two great factors in every life. The negative and the positive. Every life is confronted with two paths. The path of indifference and ease, and the path of sacrifice and service. Each individual must choose for himself the path he prefers. You must settle the great question of stewardship for yourself. Whether you will spend your life and what God has entrusted you with in

service to Him and humanity, or waste it in selfishness, ease and pleasure. You must decide whether your life shall be a positive or a negative force. Oh! but you say, "Life is so complex, and we are living in a time when there are so many calls that I am confused as to what is right and what is wrong". But in trying to justify your course of conduct, and to satisfy certain selfish desires, you must not overlook certain fundamental truths. You must remember, first of all, that God requires recognition of ownership. This man said, "I knew that thou wast an austere man", but he failed to recognize that it was God's money that had been entrusted to him. "Then, wherefore, gavest thou not my money into the bank?"

He had overlooked the fundamental and essential characteristic of stewardship, namely: faithfulness. He might not have been as successful in the investment and use of the pound which had been delivered to him as the other stewards, but he could have been no less faithful. "It is required in a steward that a man be found faithful." We are not required to be successful, but diligent. Perhaps he was not capacitated to render as great service as were the other stewards. His Lord would have taken this fact into consideration at the accounting, and would have rewarded him accordingly. If he had used wisely the pound, he would have increased his capacity for larger service and holdings. Instead that which had been given unto him was taken away and given to the one which had rendered the largest service. Herein lies the peril of neglect. If we would save our life, we must lose it. He who attempts to save his life; to withhold it from service; to keep all that God has entrusted to him to be used for selfish service will lose in the end. The only way to grow in the Christian graces; the only way to enlarge our capacity for larger service; the only way to merit larger gifts is to lose self in service; to be faithful stewards.

We must keep before us constantly the Lordship of our Master. The powers and possessions which fall into my hands are my Lord's estate. They are committed in honor to my care. They are, therefore, to be administered by me as a sacred trust. Every act of my life is judged by this standard; every ambition becomes worthy or base as I keep in mind this purpose. To fail in this and waste what God has entrusted to me will prove in the end perilous. Let us keep in mind His Lordship of life and possessions, and administer both in the light of New Testament teaching concerning the stewardship trust delivered unto us.

A TENTH FOR THE LORD

Many people are very haphazard in their contributions to God's kingdom. While they spend a great deal on trifles, they give to the Lord only that which is left over, a castaway bone, so to speak, once in a while. There is a good Christian rule for giving which does not require too much from anybody nor does it leave anyone in doubt as to how much he ought to give. According to this, every Christian would give one-tenth of his income. He that has little will give little, and he that has much will give much, but each will give a proportionate part. Why not adopt this method and do your share in the work of the kingdom? Nine dollars for yourself out of every ten and one for the church, for missions, the Bible society, the poor, the orphan and the sick.—(J. B. Parker, Collins, Miss.)

Pastor J. P. Harrington conducted a Stewardship Institute last week in his church at Crystal Springs. Dr. O. O. Green of Halehurst taught the book—Dr. Gunter spoke at night.

W. M. U.

TENTATIVE PROGRAM STATE W. M. U.
CONVENTION APRIL 5-7

Tuesday Afternoon

"Go ye into all the world". Mark 16:15.

- 2:30 Special Music
 Devotional
 Prayer
 Music
 Welcome
 Response
 Vice-President's Hour
 Appointment of Committees
 Announcements
 Missionary Address
 Adjournment

Tuesday Evening

"Jehovah hath set the land before thee. Go—Possess." Deut. 1:21

- 7:30 Devotional
 Prayer
 Special Music
 Address—Cooperative Program
 Music
 Address—Missionary
 Announcements
 Adjournment

Wednesday Morning

"Wherefore criest thou unto me? Go forward." Ex. 14:15

- 8:30-9:40 Pre-Session Conferences
 Hymn—"Jesus Shall Reign"
 Devotional
 Introduction of Visitors and Others
 Special Music
 President's Address
 Prayer
 Secretary's Report
 Young People's Report
 Business—Election of Nominating Committee
 Announcements
 Missionary Address
 Adjournment

Wednesday Afternoon

"Go quickly into streets and lanes,—and bring the maimed, halt

- 2:00 Hymn
 Prayer
 Missionary Round Table—led by missionary
 Music
 W. M. U. Specials, Training School, Margaret Fund, Scholarship
 Prayer
 W. M. U. Essentials: Mission Study, Personal Service, Stewardship
 Music
 Announcements
 Address: Missionary
 Adjournment

Wednesday Evening

College Y. W. A. and Young People's Program

(Outlined program to be submitted later)
 "No work today in my vineyard". Matt. 11:28

Thursday Morning

"We have compassed this mountain long enough—Go." Deut. 2:3

- Pre-Session Conferences
 Music
 Devotional
 Business—New and Unfinished Reports of Committees, Nominating, etc.
 Announcements
 Closing Address, "Go"
 Adjournment

Please note from our Tentative Program that we begin on Tuesday afternoon. We close Thursday noon. This arrangement accords with the train service.

From Meridian

My Friends:

In behalf of the Baptist Woman's Missionary Union of Meridian, it affords me pleasure to extend to you a most cordial invitation to attend the State Convention of the Baptist Woman's Missionary Union to be held in our city on April 5th, 6th and 7th. It is now less than one month before you will be in our midst, either as delegates or visitors.

With joyful hearts the Baptist women of our community are going about the preparation for this meeting,—hoping to have all arrangements complete in every detail before the opening session. We were especially happy to have Miss Fannie Traylor, State Young People's Leader, with us on Feb. 24th, to confer with our Convention Committees. She supplied us with the inspiration and enthusiasm we needed, to go forward zealously and earnestly day by day. Her admonishment was, "Seek ye first the Kingdom of God"—urging that we, together with the State Leaders, lift our hearts in a silent secret prayer each morning at nine o'clock.

We would petition each Baptist woman in the State to likewise engage in this secret prayer service each morning for the success of our Convention.

As a band of godly women, we want to feel His presence very near to us in each service that is held.

We are to be most fortunate this year as the State Workers have secured a splendid speaker to address us at each session. Each speaker will be one of our own missionaries who are home on leave. May God let them bring to our hearts and souls such messages as will cause us to realize more fully our obligations as Christians. "Whatsoever He saith unto you, do it". For does not Christ always urge us to go forward? With Him it is ever: "Up, sanctify the people".

In making our programs for the Convention, the State Local Board has selected the word "Go" as the keynote of all the sessions. To make this the outstanding thought it behooves every Baptist woman in Mississippi to search our souls deeply and to consider Him in our daily lives.

As a last thought, let me add, that in planning for this Convention, we are striving to have a note of sincere cordiality and yet the utmost simplicity dominate everything we may offer our guests; for we desire, above all things, that this Convention prove a blessing to all attending.

Hoping that each Baptist Woman's Missionary Society in the State may be able to send a delegation, I am

Most sincerely,

—Mrs. L. M. Hamilton,
 President City W. M. U.,
 Meridian, Miss.

The earnest word from Meridian sisters, through Mrs. Hamilton, will be appreciated by all of us. Surely we will join daily with our kind prospective hostess' in the call to prayer. Then we will help them by sending in our names early, to Mrs. E. R. Simmons whether we go as delegates or visitors. Just here your attention is again called to the fact that if you go by rail, be sure and secure a receipt from your agent when you purchase your ticket. This will help you to get back home.

"The New Challenge to Home Missions"

Dear Miss Margaret:

I have just finished Aldredge's book, "The New Challenge of Home Missions" and as you requested, I am giving you my estimate of it. It is indeed one of the most challenging books I have ever read. You spoke of putting it into the Woman's Study Course, and let me say, I would hate to have to depend for something to eat on the woman who gets hold of that book, if she loves the Lord and the Southland.

Of course only a person who has dealt in statistics could have compiled such as we find in this book and only a statistical wizard could cor-

relate them so interestingly. There is not a dull sentence in the book. With aptly worded sentences the author brings interesting, attractive, instructive pictures before the mind of the reader with the regularity of a motion picture machine, and you would never stop looking if it were not for the searching review questions at the close of each chapter. The varying shades of these pictures create varied impressions and emotions. The reader is sometimes startled, sometimes stunned and sometimes stirred.

As I came to the close I could not but say, "If I had ten thousand lives and ten million dollars I would want to spend all for Christ in our own Southland."

Aldredge writes with the system of a teacher, the vision of a prophet and the heart of a flaming evangelist. Oh, that his message could be heard.

In view of the fact that Dr. Gray gives the privilege of using any six chapters, including the first and 12th I think the sisters would enjoy studying it.

I thank you for asking me for my estimate, for that made me read with more definiteness and profit.

With continued good wishes, I am

Yours in Christ,

—Bryan Simmons.

Influenza may sometimes prove a blessing, to others as well as ourselves. It was the purpose of your Secretary to say a word for our splendid new Mission Study on the Home land, recently prepared for us by Dr. Aldredge. Being physically disabled we requested Brother Bryan Simmons to bring the message. He has done it far better than we could have done. We are grateful to him; and we earnestly request that what he has said be read before each society. Then you will order the book, and begin by its study your preparation for the coming Week of Prayer.

The attention of sisters over the state is called to the article in last week's Baptist Record on our approaching Week of Prayer, by Bro. W. P. Price.

He sets a standard for us—a prayer standard; a financial standard. If we carry out the first, we will come nearer reaching the second. Please read that article to your society.

B. A. Sellers will move from Waynesboro to Clara to give this church half time, to which he has given only one Sunday hitherto.

Mr. Howard Spell, recently one of our State Sunday School workers, has been for a short while a patient in the Baptist Hospital in New Orleans.



MISS MATTIE C. LEATHERWOOD
 Nashville, Tenn., Primary Conference Leader

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi



MISS CECELIA DURSCHERL
Our New Junior-Intermediate Leader

Our Junior and Intermediate boys and girls as well as the leaders of these unions along with the rest of us are fortunate and blessed in the coming of Miss Cecelia Durscherl to be our Junior-Intermediate Leader. Miss Durscherl is finishing her work in one of our Southern Baptist Training Schools of Religious Education and begins her work with us June 1st. She will be with us, however, for our Convention this month, meeting at Greenwood the 22nd-24th. She will lead the conference for Junior and Intermediate Leaders and we covet for her a large attendance of our leaders from over the State. Miss Durscherl is not altogether new to us; she graduated at Mississippi Woman's College and has been on program in some of our conventions in the state. We congratulate our young people in having Miss Durscherl as their leader.

Miss Georgine Coley, State Junior-Intermediate Leader of Alabama, said in a letter to your State Secretary: "I am especially happy to know that Cecelia Durscherl is to help you. I picked her out from all of the people I knew over the South as the one whom I believed could put Junior-Intermediate work across. I am happy to know that she is to be a member of our State Leaders' family."

March 1st shows our number of B. Y. P. U.'s in Mississippi to be 1,367.

Through the New Testament Three Times in One Quarter

The Sunday School Board offered a book to any B. Y. P. U. member that would read the New Testament through three times during the fourth quarter of last year. We know of two members who did that; there may have been others but their names have not come to us. Miss Helen Timms and Mrs. Roy Baker of Newton are the two we have the

record of, and they have received the book from the Sunday School Board. The book they received was not the most valuable thing they received; the blessing received from this reading was greater, the knowledge of God's word they received was far greater also. We commend their action to others.

Calhoun Divides Their Juniors

The Junior B. Y. P. U. at Calhoun City has grown to be too large for one union, so they have done the right thing and have divided it, making two unions. Mrs. Mary Denley, reporting this, adds that both unions are doing splendid work.

Canton on the Boom

Mrs. Jas. V. Wilson, B. Y. P. U. Director at Canton, writes that they are doing fine work now, expect to hold their Study Course during Study Course Week, will be at Greenwood for the Convention, and are going to send in an A-1 report from each union in the church at the close of this quarter. We are glad to get this fine word from the Canton unions.

Newton Elects B. Y. P. U. Director
Congratulations are in order to be extended to Mr. H. H. Williams, who has recently been elected to the important place of B. Y. P. U. Director of the Newton Baptist Church. Mr. Williams has been an active worker in the B. Y. P. U. there and is well qualified for the place to which he has been elected. He succeeds Mr. Little, who is connected with Clarke College.

Jonestown Reports Good Work

We are glad to have a word from Mrs. Wirt Haynes, B. Y. P. U. Leader of Jonestown. She reports a good union, Intermediate, with good programs and interest. They are using the Group Wall Charts with stars to mark the eight points each Sunday, and we know that this is a great aid in getting better work done.

This Will Get Results

In Clarke College the young people from Simpson County, twenty-six in number, have formed a "Simpson County Club". Recently this club had a meeting and took up the subject of "B. Y. P. U." In their discussion it was asked what they could do toward promoting the work, and the decision was that they were going to see to it that there was a B. Y. P. U. organized in every Baptist Church in Simpson County. Isn't that fine? Now we are hoping that this same spirit may prevail in other groups and that this year will see us go forward in a mighty way in B. Y. P. U. Mississippi should lead.

Are you having your Study Course

this week? This is the week set aside for it, but the B. Y. P. U. that could not observe it this week should plan to hold theirs just as soon as possible. Two Study Courses a year should be the least that any B. Y. P. U. should be satisfied with. Hurry your lists in so we can send your awards.

Yes it's week after next! What? That big religious gathering known as The Mississippi State Sunday School and B. Y. P. U. Convention. Tuesday evening, 7 o'clock, is the opening session. Be on time.

Collins B. Y. P. U.'s

"We study that we may serve", is still being repeated and the meaning is still being carried out in the three B. Y. P. U. unions of the Collins Baptist Church.

We all met in the auditorium and sang "Revive Us Again" and "We'll Work Till Jesus Comes". Then, Mrs. C. A. Davis and Riley Davis led in prayer, after which the pastor, Rev. J. B. Parker, made announcements. We then went to our rooms for thirty minutes of Bible Study.

Then we marched back into the auditorium and sang "Love Lifted Me". The B. Y. P. U.'s were dismissed by one of our Junior boys, Granville Brunt.

The unions are beginning their study course on March the 7th, and are planning on having one hundred to take this work. Miss Mary E. Parks will teach the Juniors, Miss Agnes Bowe will teach the Intermediates and Rev. Parker will teach the Seniors.

—Vernelle Rogers,
General Reporter

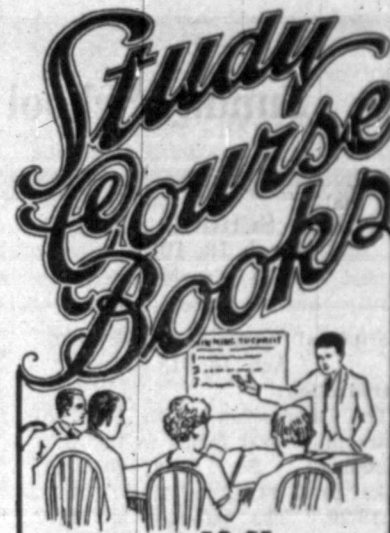
Beaumont Intermediate B. Y. P. U.

The Intermediates had a Valentine Social, Valentine night. We had a few special games. We had a fortune teller chart—you had to be blindfolded and with an arrow point and get your fortune. There were two boys blindfolded that fed each other a banana, and there were some other interesting games. We gave each one a Valentine to remember our nice little social. All the Intermediates were present. We also had some heart shaped candy and played a nice little game. The Social Committee had to lead most of the games. We all enjoyed ourselves nicely, and hope to have another social soon. The refreshments were cream and cake. The cake and cream was given out individually as we passed. We all left happy.

—Beatrice Beack, Chairman,
Social Committee.

Mrs. T. B. Bonner of Sandersville, Miss., sends in her renewal and states she is proud of the Record as the state denominational paper and thanks us for the work we are doing.

Rev. E. W. Sumrall of Bartlett, Miss., sends his subscription and best wishes to the Record.



-and Where to Get Them

Through the co-operative relationship between the Baptist Sunday School Board and Associated Book Stores there is presented to all Baptists in each state a distinctive Book Service that is worthy of special emphasis.

In addition to keeping a representative stock of books by the various publishers and being equipped to order upon call any book published, each store carries an ample stock of all Study Course Books for the Sunday School. B.Y.P.U., W.M.U. and any other division of church work.

You are invited to patronize your own Baptist State Book Store. It has been organized to SERVE the denomination in your state.

BAPTIST BOOK STORE
JACKSON, MISS.

"BOOK DISTRIBUTING HEADQUARTERS"

J. D. Frazier of Blue Springs, Miss., sends his renewal and states he cannot do without the paper and thinks that some issues are worth the subscription price. He reads the paper and passes it on to others.

Saved!

"I did one charitable act today," remarked the dealer as he sat down to dinner.

"I'm glad to hear it, dear," said his wife. "Tell me about it."

"Oh, one of my clerks wanted an increase in salary so that he could get married, and I refused to give it to him."—Good Hardware.

Sunday School Department

SUNDAY SCHOOL LESSON

March 13, 1927

R. A. Venable

Scriptural Texts—Matt. 28:16-20;
Acts 16:6-15

Introduction:

The Commission of our Lord appears in several forms in the New Testament. See John 20:21-23; Luke 24:45-49; Acts 1:8-9; Matt. 28:16-20. The passage in Mark 16:15-16 is thought to be spurious. It has no standing with the majority of New Testament critics. It stands in relation to a very disturbing context. (See verses 17-18). It is out of place here to give the reasons which impair the standing of this passage in the minds of the ablest and most devout scholarship of our times. Its discard, in no way, relaxes our obligation to give the gospel to all the world. The words of our Lord are ample to enforce the duty of world-wide missionary endeavor, without the use of a passage, whose genuineness rests under suspicion.

1st—"But the eleven disciples went to Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted." (Verses 16-17.) The exact location of this meeting is a matter of conjecture. That is of little importance. It was a place designated by Jesus himself. We are not told of the presence of any in that meeting but the Eleven. That number is reminiscent of one whose perfidy had blotted his name from the list of the Twelve and consigned him to everlasting infamy. Jesus did not accompany them to the place of meeting, but he was there. He never fails to keep his promises. His presence commanded their reverence. They worshipped him. His majestic appearance inspired the spirit of reverence which sent them to their knees. Some doubted not the reality of his presence, nor its transcendent majesty. It was his personal identity which gave them pause. The contrast between the Jesus they knew so well before his crucifixion was so unlike the Majestic Presence now before them that their faith in his personal identity wavered and became hesitant.

2nd—"He spoke unto them, saying: All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world." (Verses 18-20.) This language is simple, profound and startling.

1. The Universal Lordship of Jesus Christ. He here affirms as the ground upon which he issues the world-wide commission. He is the

center of all authority, both in heaven and on earth. He is the sole and only authority in religion. We need no other. To carry the gospel to the last outpost of humanity is his mandate.

2. The universality of the gospel is here affirmed. The gospel is for the whole world. Every nation, kindred, tribe and tongue are embraced within the scope of the redemptive work of our universal Lord. He died in behalf of all and rose in behalf of all. This is the good news, the glorious message he bids us to carry to the ends of the earth.

3. The universal method by which his universal Lordship and universal purpose to save a lost world, is to be made known is prescribed. The good news is to be propagated by a system of instruction. Disciples are made by definite teaching through the living voice of men of a living faith in the Christ they preach, whose hearts are vibrant with the love of God and moving under the impulsion of the presence and power of the Holy Spirit in them.

4. This commission carries the divinely prescribed ordinance of baptism, symbolizing the inner, transforming experience of those who, under the power of the gospel, pass into the circle of discipleship. It is an avowal of discipleship, and a duty and a privilege which must not be displaced, nor minimized. Its importance is made to appear in its position in the Great Commission, and its uniform observance in Apostolic Times. Nothing found in the great commission can be lowered to the level of indifference or neglect. If one thing can be reduced to negligible dimension, then all may. Soon we would have no commission. Let it all stand where He put it.

5. A well defined system of instruction of those who have avowed discipleship in baptism is insisted upon in this commission, "Teaching them to observe all things, whatsoever I have commanded you". The obligation and the content of this instruction is not left to the choice and caprices of men. Evangelizing all the nations of the earth, and the administration of baptism as the seal of discipleship are important factors in the system of instruction which follow entrance upon discipleship. Aptness to teach was one of the indispensable qualifications to the pastor in Paul's way of thinking. Pastor and Teacher are the two functions combined in one man.

6. The abiding presence of the Enthroned Christ is the outstanding promise found in the Great Commission. This promise is to those who go forth to evangelize the world in obedience to the command of the ascended Lord.

We come now to the second passage which our lesson invites us to study.

Acts 16:6-15—This passage giving an account of Paul's carrying the gospel into the continent of Europe is a record of one of the most important events in the annals of all time.

1st—"And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they essayed to go into Bithynia; and the Spirit of Jesus suffered them not, and passing by Mysia they came down to Troas." (Verses 6-8.)

Paul, Silas, Timothy and Dr. Luke make up the group of missionaries in search of a field of labor. That field was not left to their own choice. Christ's promise of his abiding presence with those who go forth to make disciples of all nations was verified. They were guided by him. Neither in Asia, nor Bithynia, nor Mysia, were they at this time to preach. The Lord not only chooses his workers, but the field of their labors also. Under the guiding presence of Christ, they reached the western rim of Asia. This destination was not of choice, but of impulsion. Here they awaited further disclosures of the Lord's Mission Program. Alexandra Thoa was the place of venue and the scene of a revelation of the divine program which transformed the civilization of Europe and determined the current of the ages.

2nd—"And a vision appeared to Paul in the night. There was a man of Macedonia standing beseeching him and saying: Come over into Macedonia, and help us. And when he had seen, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them." (Verses 9-10.) This vision called for conference, interpretation and response. It was clear, appealing and convincing. It solved the problem of that mysterious Providence which had padlocked their lips and sent them aimlessly over a long and tortuous journey from Pisidian Antioch to Troas. Luke says, "We sought to go forth into Macedonia concluding that God had called us to preach the gospel unto them."

3rd—Setting sail, therefore, from Troas, we made a straight course to Samothrace and the day following to Neapolis and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days. Luke gives us none of the incidents of this voyage. The direction was northwest from Troas, across the northeastern waters of the Aegean Sea, touching the Island of Samothrace and on to Neapolis and then twelve miles inland to Philippi, situated on the river, Gangites, a military colony from the days of Augustus. "A Roman colony was a miniature of the imperality, reproducing her institutions, and aping her dignity with an often ridiculous punctiliousness, and Philippi exhibited this foible in full measure."—Smith.

4th—"And on the Sabbath day we went forth without the gate by a riverside, where we supposed there was a place of prayer, and we sat

down and spoke unto the women that were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us, whose heart the Lord opened to give heed unto the things which were spoken by Paul. And when she was baptized and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (Verses 13-15.)

Lydia was the first convert won in the continent of Europe. Her case was typical and called for a full account of the details of the momentous event. The name of this first convert is given, her occupation, her native city, the circumstances of her conversion and the means employed. She was at the woman's prayer meeting, significant of her interest in religion. Paul preached to this group of women. Lydia heard, the Lord opened her heart to give heed unto the things spoken by Paul. Lydia believed and was baptized, and her household. She became enlisted in the welfare and work of these messengers of the salvation and pressed upon them the hospitality of her home during their stay in that city. It would be difficult to find so much said in so few words. Here we learn that the means employed in laying the foundations of the gospel in Europe was the simple preaching of the gospel by a man who loved men, loved the Lord and believed the message he proclaimed. We could wish Paul's sermon had been preserved, so vital, so effective, in the achievement of a result which has left its impress upon the ages. God does his part and bids us do ours. Faith comes by hearing. God has determined to save the world by the foolishness of preaching. There are no substitutes. The gospel preached by one whose heart is aflame with the love of Christ is adequate to cope with all the powers of earth and hell. "For it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek." Its authority is vested in Him, who said, "Go and make disciples of all nations". Its power is in Him, who said, "Lo I am with you through all the days even unto the end of the age". The scope of its activities is the whole world.

Old Men's Home wishes every Sunday School of every denomination to give their third Sunday's collection of the month to the Old Men's Home of Jackson, Miss. They have taken in 31 in 14 months, and more to come all the while. Therefore, we need your cooperation in this work.—W. G. Francis, Supt.

Why He Heard No Complaint

A quack doctor was holding forth his medicine to a rural audience.

"Yes, gentlemen," he said, "I have sold these pills for twenty-five years and never heard a word of complaint. Now, what does that prove?"

Voice in Crowd: "That dead men tell no tales."—Christian Intelligencer.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

WHICH LOVED BEST

"I love you, Mother", said little John,
Then forgetting his work, his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.

"I love you, Mother", said little Nell,
"I love you better than I can tell",
Then she teased and pouted half the day,
Till mother was glad when she went to play.

"I love you, Mother", said little Fan,
"Today I'll help you all I can",
To the cradle then she did softly creep,
And rocked the baby till it fell asleep.

Then stepping softly, she took the broom,
And swept the floor and dusted the room;
Busy and happy all day was she,
Helpful and cheerful as child could be.

"I love you, Mother", again they said,
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

—Joy Allison.

Learn a Scripture a day from the Alphabet of Scriptures arranged by Mrs. Beulah Mayo. She gives the following introduction which is just as fine as if it had been given last week in advance of the first, A, Scriptures.

"Knowing the great spiritual help that comes from God through his blessed Word and that the nearer we draw to Him the nearer He will draw to us, and that there is no better way to do this than by studying His Word and implanting on our minds and hearts such passages of Scripture as give us comfort, consolation and strength in the spiritual life; also seeing the great need of children being taught to memorize more Scripture than is now being done, I have compiled and arranged these verses for the special benefit of the children and all Christian people."

8. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isa. 53:10,11.)

(NOTE: We could not resist placing this marvelous passage just here at the close of Mrs. M's introduction, even though she had not included it in her list. We wish that every father and mother (and every person who calls God Father) might have this promise graven on their hearts and realize that there is a power behind God's Word which is irresistible, whether we understand it or not.—Mrs. R. B. G.)

9. And now abideth faith, hope, and love, but the greatest of these is love. I Cor. 13:13.

10. A soft answer turneth away wrath, but grievous words stir up anger. Prov. 15:1.

11. And lo! a voice from Heaven, saying, "This is my beloved son in whom I am well pleased". Matt. 3:17.

12. Abhor that which is evil; cleave to that which is good. Rom. 12:9.

13. As many as received him, to him gave he power to become the sons of God, even to them that believe on his name. Jno. 1:12.

(A great evangelist says more people have been brought to Christ under his preaching on that text than on any other.)

14. At last it (the wine) biteth like a serpent and stingeth like an adder. Prov. 23:32.

We sometimes grope in doubt and darkness in training our children (because we 'do err not knowing the Scriptures') and we hesitate to try certain lines of training because we don't know how it will turn out. But here is evidence from one who has already "turned out" to be a fine, influential woman, a power for good in her community:

My Early Training

My parents were poor, and times were hard, and they were having a hard struggle to get a start and make a living, as it was just after the Civil War. But they didn't consider it a waste to spend money for books and newspapers, but a real necessity. They took a good farm paper or two, usually the Southern Cultivator and Fireside, then some usually took some weekly newspaper, but I remember very distinctly my father was taking the Atlanta Constitution at the time of the Woolfolk murder, and he had his paper stopped, as he considered it unwholesome reading for young minds.

He took some good paper for young people at one time. It was Harper's Young People. At another, Youth's Companion, and besides these he took The Christian Herald, which even at that time was an extra good paper. It contained each week the S. S. lesson, and sermons by DeWitt Talmadge and Charles H. Spurgeon. Mother usually prepared most of her Sunday dinner on Saturday and finished it early Sunday

morning. By this time, we had all the house cleaned up and all with their neat little calico dresses on them. Father would call us all in and read aloud these two sermons, then turn us loose to run and play and enjoy country life.

Then in the afternoon if we didn't attend Sunday School, Mother would, if in Summer, call us out on the grass in the shade of the trees and read Bible stories, or read from the Bible and have us join in the reading, and those lessons are more indelibly impressed than these learned in later years. I feel thankful to God every day of my life for my early Christian training by my dear parents, who are now in that Home, of which they loved to talk here.

A Friend to the Home Page

Let's all run back through the years to our childhood Sunday afternoons—how happy they were, when, with shining clean faces and tight plaited hair and little starched gingham dresses, or slicked down "nibbledy" cut hair and little striped bodies and starched linen "britches", we all gathered about mamma, early after dinner before any "company" dropped in, and she showed us the colored pictures—we got a thrill out of them every time. We liked the baby Jesus best of all, then Moses, and Joseph's handsome coat and all the rest. Then she read to us from the Bible and we all said our verses that we'd been learning through the week and there was a bit of rivalry as to who had learned the most. Then away to the green hills and the clay gullies to romp until we were called—and alas for the starched clothes!

We have been listening but have not yet heard from the mothers of the perfectly behaved children. But we had this story from one about a little boy that everybody may know. His mother says, "James, get your hat". "No'm, I want to wear my cap this time". "James, you may go play ball now". "No'm, I want to play tops". "James, you may go skating". "No'm, I want to ride my bicycle". "James, it's time to practice your music lesson". "No'm, I got to study my spellin'". James had a small sister who came to the table and always wanted what wasn't there. One day mother said, "Dear, what kind of milk will you drink?" "I have sweet milk, buttermilk and clabber". "You got any 'blue-jon'?" asked the child. "No, no 'blue-jon' today". "I want 'blue-jon'", wailed the little girl, and really thought she did. And her mother was distressed. Her neighbor had eight children instead of two and when Jim or Bill or Maud or any of the rest said, "Mommer, I don't like this stuff", she very promptly said, "If you don't want it, you needn't eat it", and was never distressed at all, for she knew she had wholesome food that they could and would eat if they were hungry. Which do you suppose has most trouble with her children?

RESOLUTIONS ON RESIGNATION OF DR. JOHN H. BUCHANAN Adopted February 23, 1927

Whereas, Dr. John H. Buchanan, believing from facts that have de-

veloped at Paris, Tenn., since he accepted the call of this church, and after prayerful consideration that he is led by the Holy Spirit to return to his recent pastorate at Paris, and to again take up his work there, which now seems to have been unfinished; and

Whereas, he has, to that end, tendered his resignation of the pastorate of this church, which he desires to become effective at the earliest date possible, consistent with the interests of this church; and

Whereas, this church feels that it should not stand in the way of such a conviction on the part of our pastor;

Therefore, be it resolved, by the First Baptist Church of Meridian, in conference:

1. That the resignation of Dr. Buchanan is regretfully accepted at his own earnest request, effective March 1st, 1927.

2. That Dr. Buchanan's brief pastorate of three months has been a great blessing to this church and to this community.

3. That both Dr. Buchanan and Mrs. Buchanan have greatly endeared themselves to this church and congregation.

4. That the love and admiration of this church for Dr. Buchanan and for his splendid gospel preaching, and for his strong, practical and deeply spiritual leadership in every department and service of the church have been attested by the large and constantly growing attendance upon all the services conducted by him, as well as by the universal commendation of church and congregation, and by their outspoken regret at his resignation; and will follow Dr. Buchanan and his family in their return to the pastorate and work so recently left by them.

5. That our sincere prayer is that the Spirit's call to him to return to that work may be verified in the peace and satisfaction of his own heart, and in the accomplishment of a greater work for the Lord in that city and state than he has room in his heart to contain.

6. That these resolutions be spread on the records of this church and that copies be furnished to Dr. Buchanan and the press.

The Bull Knew What He Was Doing

The applicant for an insurance policy was being given a medical examination.

"Did you ever have a serious illness?" asked the physician.

"No."

"Did you ever have an accident?"

"No."

"Never had an accident?"

"Never, except a year ago, when a bull tossed me over a fence."

"Don't you call that an accident?"

"Why, no," was the answer, in a tone of surprise. "He did it on purpose."—Youth's Companion.

A Simplified Practice

Grocer: "My wife and I have a joint bank account. It saves a lot of trouble."

Traveling Salesman: "How's that?"

Grocer: "All I have to do is to put the money in. She draws it out."—Progressive Grocer.

PROHIBITION DEPARTMENT

By T. J. Bailey, D.D.

Principle or Expediency

Both are fine words; both are important words. But expediency without principle is like a house without a foundation. Paul said, "All things are lawful for me, but all things are not expedient." There are many things which may facilitate the achievement of an end, but which are not lawful or proper. It is a felicitous coincidence when principle and expedient harmonize. The word expediency is derived from two Latin words, *ex* and *ped*, and means "to get your foot out of it", to extricate yourself from a predicament, from an impediment. Impediment is from two Latin words, *in* and *ped*, and means "to get your foot into it". An expedient is a device to aid in removing an impediment. So manifestly, expediency is a valuable word. It is well to be chary about employing the word, however; for, unless it rests on principle, it is liable, like a house without a foundation, to get a great fall. There is a theory extant that "The end justifies the means (expediency)". This theory is in some quarters dignified by being called a principle of Christianity.

A wise discussion of the progress and success of prohibition is timely and profitable. But let us go just a bit deeper into the liquor situation by inquiring whether the whole prohibition question rests upon, or is consistent with, any great principle. The advocates of the prohibition principle as a solution of the "matchless evil", contend that it rests on the fundamental and eternal principle of justice. They go further and contend that it insures the largest measure of personal liberty—justice to all. No prohibition (no law against a few favored wealthy, wicked persons) means the heavy heel of oppression on the necks of the great mass, the weak. It means to give might the right of way while right crushed and bleeding must trail in the dust. Without the application of the prohibition principle to the conduct of men, we should have the favored and selfish few grow fatter, more insolent and oppressive with each passing year, while the great mass would be getting leaner, more subdued until they landed in abject slavery—the mere serfs of the few. The country was rapidly approaching that condition when the Eighteenth Amendment was incorporated into the Constitution six years ago.

Whether prohibition is succeeding practically is an important question, but that is not the first or fundamental question. The first question is, is prohibition right, is it lawful, is it constitutional? The federal and most of the states' laws and the Constitution of the United States all assume that the prohibition principle is morally just and economical and scientifically sound. The Supreme Court of the United States has uniformly upheld the prohibition policy and the federal prohibition laws. The matter has gone so far today it is not simply a question of wet or dry, but it has assumed a

more serious and vital aspect. Lead by such men as Governor Al(cohol) Smith of New York, Nicholas Murray Butler, president of Columbia University, New York, Representative Hill of Maryland and others, the question assumes an anarchical and alarming mein. Shall the foundation of our nation be overthrown and the power of our government be trampled under foot by a few whiskey advocates and our beautiful and potential country present the shameful spectacle of imbecility and weakness, all for the sake of satiating the greed of a few unprincipled and unpatriotic so-called American citizens?

There is not a question but that, if Mr. Smith, or any other man as wet as he, should become President of the nation, he would at once begin the work of nullifying the Eighteenth Amendment by first emasculating the Volstead law.

So we see clearly that it is no longer a fight for wet or dry supremacy only. The matter assumes much broader proportions in its practical application. So the real, underlying question might be stated thus: Shall the foundation (the Constitution) of our government stand, or be undermined by the whiskey interests? Shall prohibitionists continue to take their "ease in Zion", while the worm of the still is blighting with its slimy trail all the beautiful and useful things of the land?

WE WANT A PASTOR

We are greatly in need of a good pastor for our church; we are not choicy, but we do not want just any old thing.

We want a man, first of all, who looks good, especially to all the women of the church, who always keeps his clothes pressed, his hair oiled, his shoes shined, his face and hands powdered so that they will show that he has never been in the heat, cold, rain or wind.

We want a man who is popular with all the young folks and a special favorite with the older ones.

In order to be popular with both, he must not preach against mixed swimming, dancing, card playing or any other questionable amusement the young people want to engage in.

We want him to go their ways, in order to win them; he must not be a flatterer, but just a sweet dispositioned, nice, good, gentle little fellow who can make the old maids feel young, the widows feel comforted and everybody feel at ease.

He must have a soft pretty voice, for we have ears that are easy to irritate, his preaching must be of the kind that suits everybody.

We do not want him to preach doctrine, for we are afraid he will make other denominations mad; we do not care about his preaching the Bible at all, for we have some who do not believe all the Bible.

We want a man who can tell big stories about himself, and what big things he has done, and where he has been, one who has traveled lots and has lots of thrilling experiences.

He must not preach over twenty minutes, for we just can't stay any

longer and have any time for joy riding in the afternoon or evening, neither time for any other pleasures.

We would rather have a young man without a family, for women and children are a bother to us, and besides most preachers' children are bad; a single man would suit us much better.

He must be a good mixer and not say anything to offend the ladies' aid, as they pay his salary with the money they make at pie suppers, etc.; he must not preach against any of the modern sins, for we have people in our church who do them all, and then, besides, the sinners won't like him and will not come to hear him.

Now we have not been able to keep a pastor long, somehow they just don't fit, but if we could get one like I have described I am sure he could stay with us.

Oh, I was about to forget we would like to have help from the state mission board to support a man like that, for we are sure he would cost more than the aid is able to pay.

Help us find a man.

—A Member of the Church.

EUPORA REVIVAL MEETING

The Eupora Baptist Church began her revival meeting Sunday, March 6, and will continue it through Sunday, March 20. Bro. V. E. Boston of Winona brings the Lord's message in sermon, and Bro. Alvin Doty of Jackson brings His message in song. We count it a great treat to have these men of God with us.

There are many things in Eupora that challenge the best there is within us and lead us to ask special interest in the prayers of all the Record family. There are a number of men in our town without Christ who for years have been without Him and have been on the hearts of God's people. We dislike to think they are "gospel-hardened" or that they were not included in the plan of redemption "from the foundation of the world". We know that no case is too hard for the Omnipotent Triune God and we shall continue to beg them to "strive to enter in at the straight gate".

As a preparation for our meeting we had a delightful study in Dr. Scarborough's book, "A Search for Souls". A very fine group of our Sunday School forces took the study and our hearts are aflame with love for the lost.

Along with the evangelistic services we are having each afternoon a Stewardship Conference for Zion Association. Bro. Boston is teaching the Stewardship book and the meeting is county-wide in interest.

Love to all the brotherhood. Blessings on the Record. Pray for us.

Yours in the Lord,

—Harvey Gray.

ITTA BENA

Our annual meeting closed a few days ago. Dr. E. J. Caswell, pastor of the First Baptist Church of Greenwood, did the preaching. He has a pulpit style all his own. It is dignified, reverent, attractive and

effective. He quickly and quietly secured the attention of the people, won their confidence, gained their affections and thus attracted the largest attendance and most hearty cooperation seen in this town in recent years. He knows and loves the Lord, and in the homes, as well as in the pulpit, exemplified the Spirit of Christ.

The Jews in our town heard Bro. Caswell gladly, being constant attendants at the night services, and the pastors of the other churches and their congregations were regularly in attendance at all the services. If I know good and useful men, Caswell is one of them.

Nine persons were received to membership by baptism and four by letter.

Our music was led by our own choir directress, Mrs. E. T. Heard; Mrs. W. F. Townsend, our organist, was at her best. Our female quartette, consisting of Mesdames Heard, Townsend, Durrett and Mitchell, rendered a number of fine selections. The choir was seconded by excellent congregational singing. To God be all the glory.

—L. D. Posey.

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By R. L. Breland

Rev. A. L. Ingram

This is not what might be called an introduction, for Bro. Ingram is a native Mississippian, having been born in Neshoba County several years ago; but for some years now he has been in Texas, where many of our good preachers have gone, where he has been serving churches, attending college and seminary, and teaching in colleges. He has at last decided to return home to his native state and give the land of his birth some of the good things that are stored up in his great life and soul. He began his work as pastor at Lyon and Jonestown in the Delta part of our state March 1. We welcome him back to the land of his nativity.

As already stated, Bro. Ingram was born and reared to manhood in the good county of Neshoba, located in the eastern part of this state, living for many years in the little country village of Dixon in the western part of the county. He and I were in school together when Rolfe and Olin Hunt were at the head of the Dixon Academy. Of course I was older than he then, and in fact I am still older than he. He is the son of Rev. Jos. J. and Harriet (Mason) Ingram. His father was one of the good preachers of that day. He preached to many of the churches of that part of the state; and was considered a successful revivalist—that was before the day of evangelists. It was under the ministry of Eld. J. J. Ingram that I came into the church and was baptized by him into the fellowship of Mt. Sinai Baptist Church. Eld. S. J. Tullos was pastor of the church, but being unwell Bro. Ingram did the preaching and baptizing, 16 in all.

Rev. A. L. Ingram finished his high school course at Dixon and then attended Mississippi College, where he secured his degree. Then he wandered off to the "Lone Star State", where he continued his studies. He had responded to a call to the ministry before he left Mississippi, so he attended the Southwestern Theological Seminary, where he finished the prescribed course. He took work also in Baylor University.

He was pastor of some good churches in Texas and for the past several years he has been employed as teacher in the Baptist College, San Marcus, Texas. Among other accomplishments while in that state was the capture of a splendid lady as a wife. She is teaching in college but will join her husband at Lyon in June.

We bespeak for them a splendid work in this splendid field.

With the Record Man

For several days recently it was my happy privilege to be with our much loved and ever busy Subscription Secretary of the Baptist Record, Eld. L. E. Lightsey. It is always

a joy to be with him and get the inspiration that one always gets when in his company. He is a man of prayer, always beginning every particular task with his Lord. To that more than any other one thing I attribute his success in securing subscribers to that paper. A number of things enter into his preparation for the work to which he has been called, and I believe he was called of God for just this work; among those are that he loves his work, he loves God and constantly asks Him to help him, he believes in his paper and the mission it fulfills and he is everlastingly at it. He drives on all the time as if he was being watched. He does not really take rest enough for one of his age.

And he loves his paper! I have heard him say more than once that he loved the paper so well and believed in its work so strongly that he supposed that he had too little patience with any Baptist who did not love it too. If all Baptists loved it as does he there would not be a Baptist home in the state where it was not. He had gone considerably over 700 new and renewal subscriptions to the paper when February ended. I have no better friend, and there is none in whom I have more faith than in Bro. Lightsey. May he live long and serve the Lord he loves.

Notes and Comments

Eld. A. B. Culpepper, who is now located at Philadelphia and supplies a number of churches in that part of the state, was operated on for appendicitis in a Meridian hospital recently. Glad to learn that he is back at home and doing well.

The writer is now supplying out at Mt. Gilead Baptist Church, near Coffeetown, one Sunday afternoon in the month. There are but few members of this church, but they are real Baptists and I am anticipating a pleasant and profitable work with these good people.

Yalobusha County is working for a 100% report of the churches on the Budget for this year. Only a few are yet to be heard from and the effort will become a fact. Last year every one of the 20 churches in the county paid something on the Mission and Benevolence account and one mission point besides. None of them gave what they were able, but we must first get them to giving and then educate them to increase as they are able. The only way to do the work we are after is to keep

everlastingly at it. It is not done in a day or even a year. I am glad that the brethren and pastors of the county have been so very nice to the county worker since his sojourn in their midst. If they have grown weary and impatient with his oft coming to them in letter and person now and then they have not told him so. What our Baptists need is information as to what their real duties are from a Bible standpoint and they will come to it. I have faith in Baptists.

Some recent books which I have read, all of which are splendid: "The Life Beautiful", by Mrs. Appleby; "Triumphs of the Gospel in Argentina and Chile", by Hart; "Today's Supreme Challenge to America", by Dr. Love; "The New Challenge of Home Missions", by Dr. Alldredge. If you want some real thrills and much information and inspiration read these books.

DADDY O-MINE

My own dear Daddy:

I am writing this tonight so that you will get it on your Fifty-sixth birthday. It is just a letter daddy mine but in it goes all the love, respect, honour and good wishes that a little girl could send to a daddy she loves.

Daddy dear, as I grow older each year brings to me a fuller realization of the sacrifices you are making to give your children opportunities that we can never deserve and we can never repay one-half the debt of love we owe to you.

I guess you are looking back today and reviewing in your mind the happenings of fifty-six eventful and active years, and Daddy in them all do you find one incident that you couldn't and wouldn't tell, in its most minute detail to your children, especially your girls? No I don't think

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Reference: The Editor of The Baptist Record.

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you have ever done anything that you are ashamed of and daddy mine that is one reason I love you, because you are CLEAN. You are a gentleman. They are hard to find to-day daddy. Im wondering if I'll ever find such an one for my husband. I'm afraid yet, to make the venture.

Again I'm wishing you the happiest birthday of all your fifty-six. May I wish you many, many more because you are my honored daddy and

I love you,

—Z. T. Sullivan.

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COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE NEWS

Mr. Wyatt Hunter

Glad indeed were we to welcome to our campus last week Mr. Wyatt Hunter, who taught a Sunday School Study Course. Many girls secured Sunday School diplomas on which they may place seals, many of which have already been secured. Because of Mr. Hunter's frequent visits to us, and because we appreciate such young men as he, we are asking him to become a member of our already large family. Mr. Hunter, we have appropriated to ourselves your message, and are striving more earnestly that the name which we are making will be associated with everything that is high and holy. Won't you hasten to come home again?

Revival Meeting

We of Blue Mountain College love all the Leavells so much that it is only natural for us to associate that name with B. M. C. We believe they belong to us. Our hearts are full to overflowing with joy that Dr. Roland Q. Leavell of Picayune is leading our revival services which began Sunday. Surely no greater privilege could be afforded anyone than to work with him, so earnest and consecrated as he is, for the Master. With Dr. Leavell to bring the messages, Bro. John F. Measells to lead the singing and Christians to work and pray, God will not fail to send a revival in our midst. We are expecting it.

B. S. U. Council Meeting

The B. S. U. Council at its regular weekly session was glad to have Mr. Wyatt Hunter as its guest. After the business session, the evening was converted into an entertaining social in honor of the guest.

Sunday School

Sunday morning a picture of the entire College Sunday School Department was made for the Young People's and Adults' Organized Class Magazine. There is also to be a picture of the Superintendent, Prof. Rosewell G. Lowrey, and our god-mother, Mrs. Berry, in the magazine. Under the direction of the Junior Class the opening exercises of the Sunday School were most interesting and beneficial. We are glad that the Sunday School choir is increasing. Our hearts are rejoicing over the fact that eight hundred and ninety-eight awards have been given or secured in our college, some of which were received for Bible Study and Education. Two hundred and sixty girls have taken study courses during this session.

Y. W. A.

Our Y. W. A. is doing splendid work. Last week there were 145 deeds of personal service reported. The Y. W. A. Organization is fostering a cause in Mission Study. Each circle is to study a book on Missions. The circle leaders have promoted prayer meetings on each floor of the different buildings last week and which are continuing

through this week in the interest of the revival now in progress. Last week in our noon day prayer meetings those things which the Christian can do to foster a revival were discussed. Many earnest prayers have gone up to the throne of God for our campus and the unsaved of this town. We are praying for a great revival, a Pentecostal revival, in the hearts of all people of this community.

Committee Meetings

Often it has been said, "To have a wide-awake, successful organization, committees must work". This statement has been proven with respect to the organizations on this campus. Last week there were twenty-one committee meetings in B. Y. P. U. and Y. W. A., because of which both organizations are growing, and doing better work. The absentees have been admonished and programs are more interesting.

—Grace Sadler,
B. S. U. Secretary.

M. S. C. W. NEWS NOTES

Membership Committee

Monday afternoon this committee had an especially good meeting with 21 present and 70 visits reported. Miriam McPherson reported that her group had every member at Sunday School and six of them made 100%. Carrie Jackson, chairman, Ethel Nuckols, Eula Mobberly and Alma Marshall are the college ushers for next Sunday.

Noon Meetings

Last week our prayer meetings were made very interesting by the fact that we had some noted visitors on the campus—Miss Mary Alice Biby, our South-wide Intermediate worker, was here teaching a study course, and she spoke twice in our noon meetings. Then Mrs. Hamrick, a local worker from Ensley, Alabama, put on a splendid demonstration program of Primary S. S. Work, and Mr. E. C. Williams and Mr. Garland, our own State S. S. Workers, each led a meeting.

Our Aim for the meetings is an average attendance of 100 every day. Of course when we reach that it will go to 125 and then—and then! Ayleen Eitel has added quite a bit of interest by making short, snappy announcements and giving out slips with names written on them—various kinds of curious things to arouse our interest. Today the names of the girls who were absent from S. S. during February were given out and supposed to be visited by tomorrow and given a special invitation to noon prayer meeting and Sunday School.

But the main thing about our prayer meeting is that Jesus is lifted up; that it is a time when we can come apart from the busy campus to spend a few quiet minutes with the Master.

—R. Aldridge, Reporter.

Y. W. A.

The regular meeting of the Y. W. A. was thoroughly enjoyed by all who were present. The Mallory Circle, with Agnes Ray as chair-

man, had charge of the program. The Call of the Homeland was the subject discussed, and the talks were very interesting and inspirational. Mr. Preston, the B. Y. P. U. Secretary of Georgia, met with us. At the end of the program he gave a short talk on the importance of Home Missions, mentioning especially the work with the Jews and with the Deaf Mutes. Delicious hot coffee and cookies were served, so as not to disappoint those who thought we were going to get off on an Instruction Hike. The weather was so bad we couldn't do that this time.

—Vela McKinley, Reporter.

Club Meetings

Several of the Sponsors have been unusually thoughtful of their groups of girls recently. Mrs. Hick McClanahan and Mrs. Walter Breland entertained their particular groups at a George Washington social. Mrs. Oscar Burris and Mrs. J. E. Fridge also entertained their groups. Mrs. Charlie Jacobs carried her group for a ride recently. Mrs. J. W. Jones her her group in the home on last Saturday. They enjoyed a visit to the new Broadcasting Station of this City.

A LITTLE REAL NEWS FOR THE BAPTIST BROTHERHOOD

On the fifteenth day of January, 1927, the writer assisted Reverend J. J. Hedgepeth organize a Missionary Baptist Church in Smith County, Mississippi, about six miles northeast of Taylorsville, with five charter members, and on the following Sunday at the close of the evening service the writer extended the privilege of the church and received another member by letter, and in thirty days these earnest workers had erected a house. It's true that they had not finished the building, but they had it to where they could hold their services in the building, and so on the third Sunday in February when the little band met for service with Bro. J. J. Hedgepeth to do the preaching, they proceeded to call Hedgepeth to the pastorate of that small flock and he preached four times on that trip and the Lord gave him for hire eight precious souls, six for baptism and two by letter, making a total membership of 14 in thirty days, and so far as the writer was able to see while in the community there seems to be a possibility of building up a great work in that part of God's moral vineyard.

Brethren, let us pray for Brother Hedgepeth and his people, that they may go forward in the Master's work and that many souls may be born into the kingdom under his ministry.

Brother Hedgepeth is serving three churches but still has two open Sundays. No doubt some churches would do well to secure him on the first and second Sundays if any churches should want to get in touch with him just address Rev. J. J. Hedgepeth, Braxton, Mississippi. The Lord's blessings upon the brethren is my prayer.

Faternally yours,

—A. J. Linton.

IN MEMORIAM

J. C. Jones

On March 1, 1927, J. C. Jones passed away at Union, Miss., where he was engaged in teaching, and was buried at Centreville, Miss., the writer conducting services. Brother Jones literally died in harness, being ill but a few days. He leaves a wife, four children, six brothers, and three sisters.

Brother Jones was baptized by Bro. J. B. Quinn of Prentiss and was a faithful member of the Baptist Church. He graduated from Mississippi College in the class of 1907, and gave his life to teaching. A host of friends from many parts of Mississippi accompanied the body to Centreville, and numerous flowers bespoke the esteem with which Bro. Jones was held.

—N. L. Roberts,
Centreville, Miss.

S. T. Hathorn

On Friday, February the 18th, little S. T. Hathorn, the affectionate son of Brother and Sister John W. Hathorn of Bassfield, Miss., passed away. He was sick but a few days. Everything that could be done for his recovery was done, but it did not seem that it was the will of our Heavenly Father for him to be spared.

Little S. T. was born Dec. 5th, 1918, and lived nine years. His death was very sad. His good father and mother and the entire family were heartbroken over his going, but they were submissive to the will of our Heavenly Father. Their loss was heaven's gain, and one day by the blessed grace of God they will be permitted to join him and there will be no more parting. He is in glory to await their coming. Oh, the blessed hope of the Christian. There is nothing like it in all the earth. It is the stay of these parents. The blessing of heaven be upon them.

—J. B. Quin, Pastor.

Mrs. Clara Harris

Mrs. Clara Harris, one of our most highly esteemed citizens, passed to her eternal reward in the early dawn of the first day of March.

For thirty-four years she lived a widowed life, and most devotedly and faithfully has she labored to bring her group of eight children to honorable places in the life of the country, and the service of God. Only five of the children survive this devoted mother.

For long years she lived, as she died, in the faith of the gospel, the fellowship of the Baptists, and in hope of heaven and eternal glory.

—B. F. Whitten.

Hollandale, Miss.

In Memory of Mrs. Ella Bradshaw

In the early hours of the morning on Dec. 21st, 1926, the death angel visited the home of I. A. Bradshaw, claiming his beloved wife, Ella. God's hand was in it all, so we do not question why such a devoted wife and mother was summoned so suddenly to leave her home to take

"Zero!"—Tit-Bits.



DR. E. J. CASWELL
Pastor First Church, Greenwood



FIRST BAPTIST CHURCH, GREENWOOD, MISS.

With the State Sunday School and B. Y. P. U. Convention only two weeks off, all local committees are busy at work in carrying out plans to make the 14th annual convention one of the best in the history of the organization. This is the first time since its organization fourteen years ago that this Convention has met in the Delta section of the state, and the Greenwood people are going to make the delegates from other sections remember the Delta, and especially Greenwood, and want to meet here again. All churches of every denomination, as well as all civic clubs are cooperating in every way to provide homes for all of the 1,500 to 2,000 delegates that are expected here, and to make them know that

we are glad to have them with us. The First Methodist Church alone has promised to take care of 350 delegates. With all other churches cooperating in the same spirit, there will be no trouble in providing the necessary homes. Mrs. Lizzie George Henderson is Chairman of the Homes Committee, with Mrs. J. E. Mann, Mrs. John T. Wells, Mrs. Lillian Spurrier, Prof. L. S. Rogers and Mr. C. E. Couty as helpers. With this splendid committee of workers, backed by their own church, as well as all other churches and the entire city, success is assured. The splendid people of the nearby towns of Itta Bena, Schlater and Sidon, have offered to take care of delegates in case there are more than Greenwood

can conveniently care for. That is the Spirit of the Delta.

All delegates who come from Jackson and beyond, are urged to have their tickets arranged to come from Jackson to Winona over the I. C. R. R., and from Winona to Greenwood over the C. & G. Ry., arriving in Greenwood at 5:00 P. M. Tuesday, March 22, in ample time to be assigned to homes and get back to the meeting place in time for the opening at 7:00 P. M. By coming over the Y. & M. V. line from Jackson, via Yazoo City they will not arrive in Greenwood until 8:30 P. M. and will not be able to hear any of the program for the first night.

—W. E. Blanks, Chairman,
Publicity Committee.

BUNKER HILL CHURCH

In January, 1925, God was very gracious to bless us with Rev. L. T. Aultman as our pastor.

By the help of God, he has wrought many wondrous things. One of his first tasks was to organize a prayer meeting. It has developed much in a spiritual way. The average attendance is about 200.

Bro. Aultman has helped organize three B. Y. P. U.'s, Adult, Intermediate and Junior. He has helped the Senior B. Y. P. U. to get on higher planes. Another one of his great tasks was the erection of a nice, modern, well equipped church building.

The membership has grown to 388. There have been about 160 additions to the church in the past two years, about 80 for baptism.

In every religious work of the community, Bro. Aultman always puts his shoulders to the wheels and does his part. He has been a wonderful shepherd for his sheep. He has led us onward and upward, not by his power, but by the leadership of God.

Even though much good has been accomplished, there is still a great need of a spiritual growth and other improvements.

His kind words and good deeds are appreciated very much. His works in our church have added many stars to his crown and will cause his joys in Heaven to be much greater.

—A Member.

Three men seated at a table at a certain hotel, says the Western Christian Advocate, were discussing their favorite game food. The first declared that nothing could be compared with pheasant. The second

preferred partridge. The third was enthusiastic over quail.

In order to decide which food really was the best they appealed to the colored waiter.

"Well, suh," replied the waiter slowly, "for mah part, I would rather have an American eagle served on a silvah dollah."

Very likely he got it.—Ex.

Boss (engaging boy). "Is there anything you can do better than anyone else?"

Boy. "Yes, sir: read my own writing."—Good Hardware.

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